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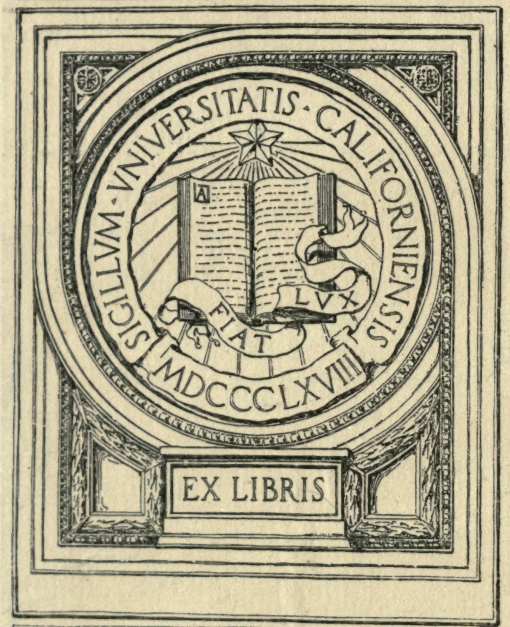
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MIND AND HEALTH

WITH AN EXAMINATION OF SOME SYSTEMS OF DIVINE HEALING

BY

EDWARD E. WEAVER, PH.D.
SOMETIME FELLOW IN CLARK UNIVERSITY

WITH AN INTRODUCTION
BY
G. STANLEY HALL, PH.D., LL.D.
PRESIDENT OF CLARK UNIVERSITY

A DISSERTATION SUBMITTED TO THE FACULTY OF CLARK UNIVERSITY, WORCESTER, MASS., IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF DOCTOR OF PHILOSOPHY, AND ACCEPTED ON THE RECOMMENDATION OF G. STANLEY HALL

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THIS WORK IS RESPECTFULLY DEDICATED TO

MRS. FRANCES E. WOODBURY

WHOSE FRIENDLY INTEREST AND INSPIRING SYMPATHY
HAVE SO GREATLY HELPED THE AUTHOR IN
PUTTING IT IN ITS FINISHED FORM
DURING THE SUMMER IN BED-
FORD, NEW HAMPSHIRE
THE WINTER IN
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FOREWORD

The study of the influence of mental states upon health has now entered upon the stage of exact investigation by both psychology and medicine. This treatise is an attempt to embody some of the latest results of the psychological study of this important subject and to lay down the fundamental psychological principles governing health and promoting healing.

Inasmuch as there is a strong tendency on the part of religious bodies to make non-medical healing a part of their work, and because this is done without a thorough knowledge of psychology or medicine, there is urgent need for the examination of this professed healing. The question whether divine healing and faith healing are essentially the same as mental or psychic healing, or whether the former are fundamentally different from the latter, is a perplexing question to a great many persons who are interested in the subject.

After a somewhat thorough psychological discussion of the subject of the influence of the mind upon health, including its larger aspects which relate to man as a purposive being, religious ground is entered upon. A painstaking examination is made of various systems of healing of a religious character from the standpoint of present-day scientific mental healing. Both the strong points and the weaknesses of these systems are pointed out.

In the light of this twofold discussion, there arises the necessity of construction to show the relations of the scientific and religious in a true system of religious healing and to point the way by which, in the best light of scientific thought of to-day, the church may heal.

The work was originally submitted to the faculty of Clark University, Worcester, Massachusetts, as a thesis in partial fulfillment of the requirements for the degree of Doctor of Philosophy, but it has been greatly elaborated since it was accepted as such. It is not claimed to be final but it is earnestly presented for the careful consideration of all who are interested in this subject which is so vitally related to human welfare. It is especially offered to those, on the one hand, who maintain an exclusive religious healing, and to those, on the other hand, who disdain religious healing of every kind.

Medical men have been freely consulted, and I desire to thank the men of this honored profession who have been so patient and kind in these consultations. Among these men who have volunteered valuable suggestions are Morton Prince, James J. Putnam, Edward Cowles, E. E. Southard, Boris Sidis, Hugo Münsterberg, Isidor H. Coriat, John D. Quackenbos, Adolph Meyer, N. Trigant Burrow, and Tom A. Williams.

Other practitioners and writers upon the subject, who have thrown light upon the discussion, are Elwood Worcester, D.D., and Samuel McComb, D.D., of the Emmanuel Movement; A. B. Simpson, President of the Christian and Missionary Alliance; John Willis, editor of the Christian Science publications; Leander Whipple, founder of "Metaphysical Healing"; Robert McDonald, D.D., author of "Mind, Religion, and

Health"; and Samuel Fallows, D.D., author of "Science of Health" and "Health and Happiness."

Special thanks are due President G. Stanley Hall for his admirable introduction and for many kind criticisms and suggestions; also to Professors W. H. Burnham and Edward Cowles and President E. C. Sanford, for the critical reading of manuscript and important advice.

Thanks are also due to the librarians of the Congressional Library and the Surgeon General's Library, Washington, D.C.; of Johns Hopkins University Library, Baltimore, Maryland; of the Boston Medical Library; and particularly to Dr. Louis N. Wilson, Librarian of Clark University, for the freest facilities in the use of library privileges.

E. E. W.

January, 1913.

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INTRODUCTION

BY G. S. H.

By a general consensus of psychologists, consciousness is now regarded as a matter of degrees. Of these there are very many, from the focus of most intense apperception down toward, if not to, complete unconsciousness. It is probably not too much to say that most psychic operations are not only in the indirect field of attention, but are to a greater or less extent unconscious, and the most interesting and promising lines of research in recent years have been in exploring the latter. One need not agree with the philosophy of Hartmann or even with that of Fechner, with its innumerable thresholds, one above the other, in order to understand the sense in which very much of our conduct, our feelings, and our intuitive processes are not explicable by the old consciousness psychologies and in which subliminal activities make up a large part of those processes that determine interest, affection, conduct, and many forms of health and disease. From the days of Charcot down to those of Janet, Freud, and his associates there has been great progress in understanding many phenomena that were formerly regarded as weird and mystic and perhaps due to the activity of demons, spirits, telepathy, or other mysterious agencies. In the opinion of the writer of this introductory note, enough already has been done utterly to discredit every

form of the old belief that either disembodied spirits or telepathic agencies have anything to do in this field. He is convinced that all forms of belief in these must now be abandoned and that scientific psychology must take its stand squarely upon the conviction that nothing whatever occurs in the world of mind that has not its sufficient and adequate natural causation — a view long accepted in the realm of physical, but long discredited in that of psychic, phenomena. It is these new insights and convictions that have given a great and new zest the world over to the study of all kinds of borderline phenomena, have brought to the foreground of interest such formerly discredited topics as sleight-of-hand performances, table tipping, rapping, witchcraft, mind and faith cures, Eddyism, Emmanuelism, Dowieism, Christian Science, mental, divine, and metaphysical healing, and have suggested new relations between psychology, medicine, and religion.

The author of this book has devoted years of patient study to the various phenomena in these fields and has attempted to give a rational and coherent explanation of them according to the principles of modern science. He has sought to maintain a sympathetic attitude towards all those who believe in the power of the mind over the body, and he seeks to show that those who discredit this, as certain medical writers are still prone to do, omit a fact of human nature of profound theoretical and practical significance. This critique, on the other hand, is no less searching and impartial as to those who maintain the sufficiency of purely psychic agencies to effect cures or to explain a large class of phenomena that illustrate relations between the mind and body. It is thus the comprehensiveness of his studies and the

attempted judiciousness of his point of view that in my opinion give this volume its own place and value and that will serve, I hope, to diffuse a more sane, wholesome, and impartial viewpoint in this field. With many recent books, precisely this breadth and harmonizing tendency have generally been wanting. The writer sees the profound significance of the new psycho-analytic methods and results in their bearing upon the manifold and complex facts in his domain. One need not, and indeed perhaps no one would, entirely agree with all the conclusions of any author on all the topics treated here, but I see no reason why religion, which in past ages has always exerted such a profound influence upon all matters of health and disease, cannot rehabilitate for itself from the material herein described its old function of healing, which, when it is complete, will have profound significance on the future fate and function of the Church.

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MIND AND HEALTH

CHAPTER I

Introduction

Psychotherapeutics has been firmly established both as a science and an art. Specialists employing its principles in well-established practice are now recognized in the scientific world. They may differ in theory upon points in etiology and therapeutic procedure, but that they have grasped some of the fundamental principles of the science and art is proved by their general success. Puzzling and baffling cases of mental and bodily derangement must be left to the care of the specialist, with his sharper intuition and maturer experience; but it is possible to give a scientific account of these principles in a way to put their general application within the reach of every intelligent mind.

The use of psychotherapeutics by religious bodies is a noteworthy characteristic of the present day and the tendency of this direction is growing at a considerable rate. And rightly so, for it is one of the recognized offices of religion to minister to all the needs of man, and while the ministration to certain of these needs has been undertaken by other professions or agencies, there remains in the minds of men the conviction that religious ministrations ought to be to the whole man; that the churches and other religious bodies have not

measured up to their obligations in this matter; and that the time has come when they must now address themselves to this work in a conscientious, intelligent manner.

By such insistence no encroachment on the ground of the medical or any other profession is intended. It is to get back on ground that the religious body must occupy to her own integrity and peace of mind but which she has, to a considerable extent, abandoned. This ground is (1) the healing of many complaints which yield to a proper religious appeal; (2) the arrest of troubles in their incipient stages which a strong, hearty mental and moral appeal can correct; (3) the instruction in sound principles of mental and moral health and of the avoidance of ill-health; and (4) an enabling appeal to the strong and well to stand firm under their present burdens and even to add thereto. It is with this four-fold division of the true ground of religious service to the needs of men that we shall concern ourselves in this treatise.

Religious bodies are giving much attention to the healing side of their work to-day especially in large centers of population and in the mission fields, particularly the foreign. Here the aim is always to have installed the latest devices and methods of the best modern medical practice in suitably adapted buildings; but it is well understood that this means a large outlay for such religious bodies in adequate salaries for properly trained medical men, in properly equipped buildings, and in all the instruments, devices, and agencies that belong to twentieth-century medical science; hence the widespread establishment of such agencies is prohibited. It is not our purpose to call attention to all methods and

means of cure that can be legitimately practiced in a religious way.

We are to confine ourselves to the domain of psychotherapy in the religious field. We do this first of all because the very science of psychotherapy is the carefully studied out principles with which every religious minister or worker is more or less familiar in his work but as principles especially applied to mental and bodily healing and health. It has been surprising and gratifying to see how quickly the principles of psychotherapy have been recognized by religious workers, when presented systematically to them, even in instances where there had been no knowledge or study of them as such. In their own ministrations they had been constantly using these means. Yet it is equally and indeed more surprising that very few of the scores of such workers whom the writer has addressed in the regular meetings of the religious bodies with which they were connected, were using these principles with the mind and body in view with the distinct aim of ridding them of their ills.

Before we pass to some necessary technical discussion which is necessary as a foundation for our later thought, we would call attention in this introductory chapter to some more general phases of the subject of psychotherapy: its definition, history, principles established, principles in dispute, schools or systems, its recognition at the present time, its adaptability in its present forms for religious use and the satisfaction and joy of such use. Our discussion of these points must necessarily be brief.

Definition of Psychotherapy

Psychotherapy, properly speaking, means the curing of a mental ailment; it also means the use of mental

measures in effecting that cure. A broader use of the term, however, is usually understood, but for such use the word "psychotherapeutics" is preferred by some, which means the treatment of the sick by influencing the mental life. The psychical or mental means may be used alone or may be conjoined with other methods of treatment. It is now generally recognized that whatever other means are used, it is, to a greater or less extent invariably present. It affects other methods of treatment very considerably.

Psychotherapy is sharply to be separated from psychiatry, the treatment of mental diseases. As the term psychotherapy implies, mental illness too is open to mental treatment, but many diseases of the mind are beyond the reach of psychotherapy alone, and, on the other hand, diseases which are not recognized distinctly as mental, come within the scope of psychotherapy. The psychotherapist aims to set levers of the mind in motion and work through such means towards removal of the ailment. To-day, psychotherapy is successfully grappling with the greatest possible variety of these disturbances of mind and body.

In the light of some of the most recent research, psychotherapeutics is an analysis and a synthesis of certain mental states. It is really the splitting up and the joining together of certain abnormal states. It is a science of education by building up judgment, discrimination, mental flexibility, self-control, and self-direction through study, practice, and imitation of good models. It is the construction of new habits and the remodeling or replacement of old ones; the study of interests with a view to their development or replacement by training up more useful ones; and the con-

trol of attention: the essence of self-control and self-launching. It must be established by its own right on a basis of accurate diagnosis, careful records, and scientifically describable methods of cure.

History of Psychotherapy

The history of psychotherapeutics is another instance of a reputable science springing from sources of marked credulity, superstition, and sophistry. Chemistry may be traced back to alchemy; astronomy to astrology. The facts of psychotherapeutics have been known by man in all ages and stages of his life upon this globe, but in a crude way and often more in a way to curse his life than to bless it. All nations possess some lines of its knowledge and features of its art. Anthropologists recognize such knowledge in a large way. Psychologists have traced its history. Robert Means Lawrence, M.D., in his *Primitive Psychotherapy and Quackery*, Boston, 1910, and George Barton Cutten, Ph.D., in *Three Thousand Years of Mental Healing*, New York, 1911, treat such facts in some detail. For other works on the history of psychotherapy, the reader is referred to our Bibliography. We can give only a brief sketch of this history, our purpose being to mark transition points in its development.

A starting point, from which time we may see an increasingly intelligent attitude toward the subject is the life and work of Friedrich Antony Mesmer (1733–1815), a Viennese doctor. Mesmer had been preceded by Paracelsus (1490–1541), a physician who accepted astrology with its theory of the influence of the stars on men and who believed also in the influence of the mag-

netism of the magnet and of men on men; and by others, including Von Helmont, the chemist (1577–1644), who believed that the magnet represented the universal principle by which all natural phenomena might be explained. This principle being in the human body also was an important factor in health and disease. The subject of magnetic influence residing in the human body was further discussed in pretentious treatises and exploited publicly. The Scotchman Maxwell (1581–1640) was a firm believer in sympathetic cures and assumed a vital spirit of the universe which related all bodies. It appears, however, that he was aware of the great influence of imagination and suggestion. Santanelli in Italy asserted that everything material possesses a radiating atmosphere which operates magnetically. He, too, recognized the great influence of imagination. About the year 1771 Father Hell, a Jesuit and professor of astronomy at the University of Vienna, became famous through his magnetic cures and invented steel plates of a peculiar form which he applied to the naked body as a cure for several diseases. In 1774 he communicated his system to Mesmer.

It was due to Mesmer, however, that the subject was pressed upon the attention of the public and was forced to investigation by sober scientific thought. Mesmer read freely the books that had been written upon the subject. He took his medical degree in 1766. He studied in his dissertation the influence of the planets upon human bodies. In this he maintained that the sun, moon, and fixed stars, through the medium of a subtile and mobile fluid which pervades the universe and associates all things together in mental intercourse and harmony, cause and direct in our earth a flux and reflux

in the sea, atmosphere, and all organized bodies. This influence was particularly exercised on the nervous system and produced two states which he called *intension* and *remission*, which seemed to him to account for the different periodical revolutions observable in several maladies. Eight years later he met Father Hell and was astonished at the success of some experiments with his metallic plates. Soon after this he stumbled upon his theory of animal magnetism. After this he no longer used the magnet in healing. He came to the conclusion that the magnetic is almost the same as the electric fluid and that it may be propagated in the same manner by means of intermediate bodies. Not only steel, but paper and a great many other materials, also men and dogs, in short everything he touched, he claimed to have rendered magnetic to such a degree that these substances produced the same effects as the loadstone on diseased persons; also to have charged jars with magnetic matter in the same way as is done with electricity. About this time he was nominated a member of the Academy of Bavaria.

He went to Paris in 1778 and constructed the *baquet*, an oak chest or tub, with appendages of iron, which was magnetized by him and which was supposed to transmit the magnetism for healing. This is vividly described together with the scenes which occurred in connection with it in *Le Collier de la Reine* by Dumas père; also briefly, by Cutten in his *Three Thousand Years of Mental Healing*. Patients now flocked to him. He had many pupils. He was violently opposed. Such a sensation did he create that it has been said no theological controversy in the earlier ages of the Catholic Church was ever conducted with greater bitterness.

He was called a quack, a fool, and a demon, while his friends were as extravagant in his praise as his foes in their censure. At various periods the French Academy appointed carefully chosen commissions to examine the theories and practice of Mesmer, and finally refused to have anything to do with "Mesmerism," as the treatment was now called. "But," as Dr. Hamilton Osgood states, "through good and evil report, by means of an occasional scientific man and shoals of charlatans, animal magnetism lived and refused to die." After the commission which investigated Mesmer's immediate claims had reported, he left Paris and returned to his own country, where he was little heard of during the remainder of his life.

After Mesmer came the Marquis de Puységur, who, by means of passes, in strictest faith, magnetized a large tree and rods of glass. To this tree and these rods his clients had recourse for relief for their ailments. The concourse of his patients was so large as to be unmanageable. He recognized the likeness between the magnetized state and that of somnambulism, so that he designated this state "artificial somnambulism." He also modified the conditions of inducing this state, and simple contact or spoken orders were substituted for the use of the *baquet*. The effect was therefore milder, and instead of hysteria and violent crises accompanied by sobs, cries, and contractions, there was peaceful slumber. He recognized the rapport between operator and subject and amnesia on awakening and other phenomena now well known, but he still held to the mesmeric theory of a universal fluid which saturated all bodies, especially the human body.

Puységur used the elm tree, but the Chevalier de

Barbarin successfully magnetized people without paraphernalia. He sat by the bedside of the sick and prayed that they might be magnetized; his efforts were successful. He maintained that the effect of animal magnetism was produced by the mere effort of one human soul acting upon another, and when the connection had once been established, the magnetizer could communicate his influence to the subject regardless of the distance which separated them.

About this time numerous magnetic societies were founded in the principal cities of France. In Germany animal magnetism was recognized on the upper Rhine and in Bremen. In 1796 Lavater exhibited the magnetizing processes to several doctors in Bremen and it became a somewhat noted center.

Moll in his *Hypnotism* calls attention to two different tendencies which can be distinguished at this period: one critical and scientific, the other mystical. While the first had the preponderance in the beginning, later on the latter came to the fore and led to the downfall of magnetism. There was early dislike of magnetism in Germany, but in spite of this, it maintained itself for the first twenty years of the nineteenth century.

In England magnetism seems to have arrived in 1788. In that year public lectures were given by Dr. Mainandus, a pupil of Mesmer. Other lectures were given which attracted considerable attention.

After the death of Mesmer there was an abandonment of the "universal fluid" theory for a more subjective standpoint. In 1814–1815 Abbé Faria came from India to Paris and gave public exhibitions, publishing the results of some of his experiments. He seated his subjects in an armchair, with eyes closed, and then cried

in a loud, commanding voice, "Sleep." He used no manipulations and had no *baquet*, but he boasted of having produced five thousand somnambulists by this method. He took the ground that the state was caused by an unknown force but rested on the subject himself. He agreed with the generally accepted theory that all is subjective. Bertrand and Noizet, although inclined to animal magnetism, paved the way for the doctrine of suggestion. In 1820 experiments were begun in the Paris hospitals. A commission appointed by the Paris Academy of Medicine in 1826 after six years of labor pronounced a favorable opinion on animal magnetism, but the Academy, evidently, was not convinced. In 1837 another commission was appointed and its report was largely negative.

In Germany after 1820 the belief in magnetism declined more and more; the cognate phenomena also received hardly any attention. This retrogression was caused as much by the rise of the exact natural sciences as by the unscientific and uncritical hankering after mystical phenomena, which could not but repel serious investigators. Up to 1840, however, mesmerism held its advocates in the persons of thoughtful inquirers who allowed themselves to be influenced neither by the passion for the wonderful nor by the attacks of the principal opponents of magnetism and who sought to defend their position in a thoroughly scientific manner. Moll supports Osgood in the latter's statement already quoted when the former says, "It may be emphatically insisted that a series of philosophers have believed firmly and persistently in the reality of the phenomena."

The more science drew back, the more shameless became the cheating and the fraud, although in Ger-

many there were fewer attempts to make money by it than in France. The abuse grew so strong that the Catholic Church several times came forward to interfere. The more the extravagance and cheating increased, the less inclined were serious-minded persons to interest themselves in these matters.

In England in spite of the efforts of the London physicians Elliotson and Ashburner, magnetism could get no footing. A succession of investigators and writers, however, actively pursued the matter. Experiments were made in clairvoyance. When the French magnetizer, La Fontaine, exhibited magnetic experiments in Manchester in 1841, Braid, a doctor of that place, interested himself in the question, and with this name there opens a new era in our subject.

We may halt here for a moment, in tracing the history of our subject, to understand more perfectly its significance and to see just how it stands. Moll points out that the historical development begins with the popular opinion that, in the first place, there are certain men who can exercise a personal influence over others, and that, in the second place, by means of certain manipulations peculiar psychical conditions can be called forth. At this point we see the first flashes of the scientific development. We see to a certain extent a combination of the two processes just mentioned. It is found that special manipulations can call forth a changed mental condition; it is shown that when a man calls this out, it is not by virtue of any peculiar and mysterious unknown power, animal magnetism, as was formerly supposed.

Attention to the subject seems to lead off into two paths: one scientific, the other mystical. We do not

have data as yet in our survey of the subject up to this point to appreciate the true significance of this bifurcation, but we shall meet it again, and not infrequently, and it will afford us some important conclusions.

Of importance at this point, we may call especial attention to the fact that notwithstanding the abuses and extravagances to which the influence is capable of being put, there is a sober class of men who believe these facts are deeply significant for human welfare and are well worth careful study and patient investigation.

Significant, too, is the fact that howsoever aberrant the theory and construction of the facts, results for weal are won by practitioners.

The period we now enter upon, the primal scientific, is an interesting and fruitful one. As we have stated, it begins in 1841, when James Braid, a Manchester physician, heard La Fontaine, a French magnetizer, lecture in his own city. At first Braid considered "hypnotism," a term which he invented for the induced mental state of sleep, to be identical with the mesmeric states, but he soon gave up this view. He was of the opinion that the two conditions were only analogous, and he left mesmerism in an independent position by the side of hypnotism. He was acquainted with the cataleptic phenomena and certain suggestions and used hypnotism therapeutically; in particular he used it to perform painless surgical operations.

At first a skeptic, he began experimenting and proved that fixity of gaze had in some way such an influence on the nervous system of the subject that he went off into a sleep. He showed that an assumed attitude changed the subject's sentiments in harmony with the attitude and that the degree of sleep varied with different persons,

and with the same person at different times. He also noted the acuteness of the senses during hypnosis and that verbal suggestion would produce hallucinations, emotions, paralysis, etc. Interested in therapeutics, his experiments on different diseases were frequent and valuable.

In spite of his illumination of the true causes of hypnotism, Braid did not attempt to elucidate the physiological and psychological mechanism of the phenomena, nor, strangely enough, did he apply suggestion to the treatment of disease. His reported cases were subjected to hypnotism and manipulation alone. The recoveries, however, were due to unconscious suggestion, for in hypnotizing his patients, Braid did so with the belief which his patients shared, or of which they were aware, that their ailments would be relieved.

In 1848 a New Englander, Grimes by name, who, some writers assert, knew nothing of Braidism, appears to have arrived at about the same conclusions as Braid. He showed that most of the hypnotic phenomena could be produced in the waking state in some subjects, by means of verbal suggestion. He published and practiced his procedures under the title of Electro-Biology. His practice was imitated by other men, none of whom were scientific.

A little later various distinguished men in England, among them Bennett, Alison, Carpenter, Gregory, Dugald Stewart, and others, published experiences which bore witness to the truths of Braidism.

In Paris Azam of Bordeaux, who wrote in 1860, and Broca made some experiments following Braid's method, and several times performed some painless operations by this means. They did much to arouse scientific

interest in the subject. Broca discussed hypnotism before the Académie des Sciences.

It could not be said, however, that any general interest was aroused by these investigations and their publication, and we have to come to another personality, a little French doctor, to whom, it may be truthfully said, our modern psychotherapy owes its real birth; this is the now fairly well-known name of Liébeault. Dr. A. A. Liébeault began his career as a struggling country doctor, and after long and careful experimentation opened a public dispensary in the town of Nancy and announced that he would treat free of charge all who would submit to be hypnotized. As soon as it was discovered that hypnotism as administered by him hurt nobody and benefited many, his rooms were thronged with patients. After a medical examination to determine the exact nature of the disease, he induced the hypnotic state by gentle methods of speaking. He was not always successful, but he did succeed so often that he became widely talked about. He published his book *Le Sommeil Provoque* in 1866, which is even to-day very well worth reading. It was the most important treatise upon hypnotic suggestion which, up to that time, had yet appeared. It was Liébeault who first fully and methodically recognized the value of suggestion. It was through Liébeault that Bernheim and many other investigators were induced to turn to the study of the subject. Bernheim in his book *De La Suggestion et de ses Applications a la Therapeutique* shows that this patient pioneer, ignored and scouted by his medical brethren, during the twenty-five years in the course of which alone and almost gratuitously, by means of hypnotic suggestion, he treated more than 15,000

patients of the poorer classes, had, by his cheerful persistence, by his faith in himself and in his method of treatment, won the merit of undying fame. "To-day," says Bernheim, "magnetism like alchemy is dead, but just as chemistry is the child of alchemy, hypnotic suggestion has been born of magnetism."

Following Bernheim, who published the first edition of his book in 1886, Liégeois of Nancy, professor of jurisprudence, gave his experiences in hypnotism in a book of seven hundred and fifty pages, which bears largely on the medico-legal bearings of hypnotic suggestion.

Beaunis, also of Nancy, and professor at the Sorbonne, issued a work on the physiological aspects of the subject. These four books, written in fullest independence of each other, are in harmony of opinion and cover the ground of hypnotic suggestion as practiced by the Nancy school.

Meantime Charcot was carrying on investigations at the Salpêtrière. In 1878 he began his public classes in which he directed attention to the physical states of hystero-epileptics during hypnosis. The method used by Charcot may be briefly summed up as follows: the production of material symptoms, which give to some extent an anatomical demonstration of the reality of a special state of the nervous system. It is alleged for the scientific validity of this method that its phenomena possess the material characteristics which places them beyond dispute. The school of Charcot finds bodily symptoms which are independent of the will and of suggestion. The Nancy school following Liébeault believes that all the symptoms are caused by suggestion, even those independent of the will. In his preface to

Le Sommeil Provoqué Liébeault writes: "In my endeavor to study the passive modes of existence, I have first sought to demonstrate the truth that they are the effects of a mental action and then to make my readers acquainted with their properties from the point of view of the action of the *morale* on the *physique*."

So Charcot's school, that of the Salpêtrière, may be termed physiological, the school of Nancy psychological, since suggestion is the main point on which they differ. The results of Charcot's experiments together with his theories are embodied in the book of Binet and Féré on *Animal Magnetism*, New York, 1888, in which, pages 80–87, the reader may find a fuller discussion of the differences between the two schools. Few espouse Charcot's claims to-day. The psychological theory of Nancy is that currently accepted.

The Nancy line of investigation has been continued in France by such men as A. Voisin, Bérillon, Dejerine, Luys, Cullerre, Nizet, Laloy, Regnoult, and numerous others. Even those who had at first considered the experiments of Charcot to be of higher value turned in large numbers to the school of Nancy. In Belgium the eminent psychologist Delboeuf paved the way for it. Lawyers and physicians in this land took it up. In Holland numerous physicians made use of hypnotism for curative purposes, such as Van Rhenterghem, Van Leden, and De Jong. In Denmark, Sweden, and Norway there is a considerable number of inquirers, most particularly Wetterstrand of Stockholm, who uses hypnotism therapeutically to a very great extent. In Russia Stembo, Tokarski, Becterew, Rossolimo, and Meyer should be named. In Greece, Italy, and Spain it has become an important study. Among Italian investi-

gators may be mentioned Lombroso, Belfiore, Morselli, Tonoli, Olinto del Torto, the editor of *Magnetismoe Ipnotismo*, Ellevo, and Ehrenfreund.

Through Forel, who investigated and wrote on the subject in Switzerland, the movement spread to Germany. Obersteiner of Vienna, Fränkel of Dessau, and Möbius had already endeavored to draw attention to hypnotism in Germany, by clear and impartial reports. Later a stirring activity set in. Emphasis was put on the great importance of hypnotism for therapeutics. The essential importance of suggestion, hitherto, had not had sufficient stress laid upon it, and in consequence many hypnotic experiments remained fruitless. In Germany many names are prominent in the study of the subject: Sperling, Nonne, Michael, Hess, Schrenck-Notzing, Moll, and others; in Austria Krafft-Ebing, Freud, Frey, F. Müller, and others.

At first, in these lands, there was a tendency to turn away from both hypnotism and suggestion. Hypnosis was considered dangerous, but it was admitted that suggestion in the waking state might very well be applied in disease. Others placed less value on suggestion but recognized the general significance of psychic treatment, although it was undoubtedly suggestion that first made this clear.

Möbius, Goiner, Müller, Borel, and Löwenfeld wrote particularly on its application to nervous diseases. In works on psychiatry, Krafft-Ebing, Kraepelin, Sommer, and Kirchhoff wrote on its use in mental diseases.

While hypnotism has been studied chiefly with reference to its therapeutic value, it has been made the subject of study in experimental psychology, and here its value is acknowledged by some famous psychologists,

as, for example, Wundt, who, after some opposition, now recognizes its utility in this field.

From the standpoint of social life, as well as for art and science, Schmidkunz, assisted by Gerster, a physician, has issued a work, *Der Psychologie der Suggestion.*

In England the subject has been studied in various aspects. Gurney and F. Myers, in connection with the Society for Psychical Research, besides examining certain mysterious psychic phenomena, also studied hypnotism. A particular trend was given to the development of suggestive therapeutics by the introduction of the theory of the "subconscious." In 1887 Myers formulated his theory of the "subliminal self" or "subliminal consciousness," which has been widely accepted. The value of this theory has received increasing appreciation, though under the title "the subconscious" rather than the subliminal consciousness or the subliminal self. Hack Tuke had often called attention to hypnotism and its therapeutic value. Whitehead in 1885 wrote concerning some experiments in Manchester. Gasquet issued a work in 1887, and Karl Grossman in 1888. Lloyd Tuckey has made many therapeutical applications of hypnosis. Felkin in Scotland, Bramwell, Kingsbury, Hart, and Vincent have written carefully on the subject. Preyer spoke at the British Medical Association meeting in 1880. At the meeting of the association in 1890 a committee of physicians was appointed to test hypnotism psychologically, physiologically, and therapeutically. This committee, which included among its members Hack Tuke, Langley, Needham, Broadbent, Kingsbury, and Clouston, presented its report in 1892. In this report not only was the reality of hypnotism recognized and its symptoms de-

scribed, but hypnosis was warmly recommended for therapeutic purposes, especially for insomnia, pain, and numerous functional disorders. The results in dipsomania were mentioned as peculiarly encouraging.

In America a development along some peculiar, characteristic lines is to be noted, which we shall discuss a little further on. Here it will suffice to say that the American development branched off from the European movement while mesmerism was still in vogue, before hypnotism had a distinct recognition under Braid and his followers. Charles Poyan, a young Frenchman, introduced mesmerism into New England in 1836, where he had settled the previous year. Beard, a neurologist, was a student of hypnotism in the early years of its development. His investigations are not known to the extent which they merit. In 1881 he attempted, in London, to interest European physicians in it. Although his first efforts were fruitless, at a later period many in America occupied themselves with the problem, among whom Hamilton Osgood, Lee, Gerrish, Hulst, Vermeren, Axtell, Booth, Calkins, Münsterberg, Sidis, and Prince may be mentioned.

The investigation of the subject in America has not been as much through the direct study of the subject itself as through the study of the phenomena of double and multiple personality, subconsciousness, and psychotherapy. It is used as a useful means in such study, but what is known as the hypnoidal state is recognized and employed more fully. Sidis has originated and used this means in many different cases. It consists in producing a state of abstraction, of mental composure, and relaxation.

In this state "the upper consciousness takes direct

cognizance of these states or memories in the moment of their appearance." They are immediately reassociated. There is no deep dissociation, such as is produced during hypnotization. By this method the desired reintegration of the dissociated states is more quickly, effectively, and permanently brought about than by hypnosis.

The continued high importance of the subject of hypnotism is recognized in the lectures at universities in Europe and America, in the conferences upon the subject, and in the journals that are devoted to it. It has had its influence and is still exercising the same on literature and art, for in these fields too its phenomena have been presented.

Moll, upon completing his survey of the history of hypnotism, with its cognate theme suggestion, distinguishes three schools with many points of transition: (1) the school of Charcot, which now has but few followers; (2) the school of Nancy, which is now most in favor; and (3) the school of Mesmerists, which while persistently attempting to hold its own, is declining. He is speaking of the situation in Europe especially, but his survey does not take in the peculiar development in the United States, where a great deal less emphasis is placed upon hypnotism, in some instances it being debarred with the greatest hostility.

The bifurcation of the dealing with the phenomena of induced mental states which must be recognized in psychotherapy, is seen in a pronounced way in the United States. The scientific work began with a set of lectures at the Lowell Institute in Boston on nervous diseases. These were followed by two courses in French by Pierre Janet, one on the "Psychic Treatment of Dis-

ease," one on the "Scientific Basis of Hypnotism," and by fifteen other lectures by him on the "Psychology of Hysteria." The *Journal of Abnormal Psychology* was soon afterward established. In Tufts Medical College a course in abnormal psychology and psychotherapeutics for fourth-year students has been established. At Clark University for the past four years a course in abnormal psychology has been in existence under President G. Stanley Hall. The psycho-analytical school of Freud and his colaborers is most carefully studied. A course of lectures on the subject of Psycho-analysis was delivered by Freud at Clark University in the fall of 1909; also a course on the Association Method by Jung at the same time, both of which stimulated deeper interest in the subject of psychotherapeutics in scientific circles. These lectures are published in the *American Journal of Psychology*, Vol. 21, 1910, pages 181 fol.

An interesting chapter in the mental treatment of some nervous diseases yielding very reluctantly, in some cases not at all, to other systems, is afforded by the method of Psycho-analysis. This method is generously recognized and employed by some of the best scientific psychotherapists in Europe and America and is the latest and perhaps the crowning feature in the development of psychotherapeutics as a science.

It was with the help of hypnotism that Breuer in 1880–1882 made investigations in the case of an hysterical girl and caught sight of some principles which, with Freud's later assistance, led to the formulation of the system known as "Psycho-analysis." In 1885–1886 Freud had been a student of Charcot at the Salpêtrière. With insight and experience in dealing with hysteria

gained from this study, but rejecting the view of the school of Charcot now represented by P. Janet, which explains hysteria largely on the ground of heredity and degeneration, Freud, with Breuer, elaborated his views and published them in 1893, in an article, "Über den psychologischen Mechanismus hysterischen Phanomene," in the *Neurologischen Zentralblatt*, which was the earliest piece of literature on the subject of Psycho-analysis. The method employed in the treatment of hysteria as set forth in this paper was referred to as the "Cathartic Treatment." The treatment had been long recognized before, but this is the first time that its principles were distinctly grasped and given scientific statement. This method demonstrated that symptoms would disappear at once and without return if certain events completely lost to memory or of which there existed only the faintest remembrance were again clearly brought to the light of consciousness and expression could be given to the affects (emotions) bound up with them. The making of a necessary pathway to this remembrance was accomplished by hypnotism, which not long afterward was discarded by Freud. Every hysterical symptom, he held, led back to a "psychic trauma" which was not the actual provocation of the existing hysterical condition, but was the real cause existing as an ideational complex (an idea with its associated ideas allied with emotion) pressed down in the psychical life and never assimilated by the person's conscious life. *The hysterical suffers, for the most part, from reminiscences.* Whether these reminiscences remained depended mainly on whether there had been an energetic reaction to the affecting event, since through such a reaction the idea became pale, emotionless, and shorn of its strength.

Under reaction can be understood every kind of a voluntary or involuntary expression of emotion from weeping to revenge. With such a reaction the greatest part of the emotion is discharged. If the reaction for any reason came short, since the nature of the shocking event excluded an adequate reaction because personal environment or social custom hindered a plentiful reaction by reason of the things being unpleasantly toned, the patient, being incapable of supporting the thoughts, repressed, inhibited, or suppressed the ideas out of his conscious thought, or since the repressed idea sprang up in the patient while under a fully dominating affect, there ensued a changed condition of consciousness. Many times the two conditions are met with.

The result of a failure of reaction is an associative isolation; a splitting of consciousness may occur. Cases known as double personality occasionally appear spontaneously. If in such a division of personality consciousness remains constantly bound up with one of the two states, this is called the conscious mental state, and the other the unconscious. The healing is effected by bringing the unconscious to consciousness and providing an adequate appropriate reaction.

Considerable change in the technique has developed since the beginning of this method of treatment. Attention was at first directed to an explanation of the symptoms, then to the discovery of the complexes, and now attention is given to the forces in opposition. The character of this opposition sheds much light on the operation of what Freud calls the unconscious state. In the pathogenic situations it had happened that a wish had been aroused which was in sharp opposition to the other desires of the individual, and was not capable of

being reconciled with the ethical, æsthetic, and personal pretensions of the patient's personality. There had been a short conflict and the end of this inner struggle was the repression of the idea, the bearer of this irreconcilable wish. This, then, was repressed from consciousness and forgotten. The incompatibility of the idea in question with the "ego" of the patient was the motive of the repression, the ethical and other pretensions of the individual were the repressing forces. Trouble is caused not so much by lack of the satisfaction of the wish or desire, but by the conflict between the impulse and the effort to repress it.

The conflict can be brought to an end in one of three ways: first, the personality of the patient may be convinced that he has been wrong in rejecting the pathogenic wish, and he may be made to accept it either wholly or in part; second, this wish may itself be directed to a higher goal which is free from objection, by what is called sublimation (*Sublimierung*); or third, the rejection may be recognized as rightly motivated, and the automatic, and therefore insufficient, mechanism of repression be reënforced by the higher, more characteristically human, mental faculties: one succeeds in mastering his wishes by conscious thought.

Freud holds to an invariable sexual etiology of nervous troubles, but the term sexual is used in a very wide sense, covering the ground of the word "love." Causes of this character lead back to early childhood, even to infancy before the period of distinct self-consciousness, so in his view it is of the highest importance to study and guard child life from all possible causes of such troubles.

The investigation by the methods of Psycho-analysis of some of the phenomena of the mystic life in the case of

some historical religious characters, as well as some of the traits of the artistic life, particularly that of Leonardo de Vinci, is exceedingly suggestive of the wide application of the Freudian theories and also of the possible widening of such application.

Jung of Zurich has perfected a method, known as the "Association Method," by which, with word-reaction tests, the existence of disturbing ideational complexes may be detected. This method is freely used in Psychoanalysis. It is of especial help in studying the *resistances*. Different persons show different types of reaction and the operator must be familiar with these types, to read the real meaning of the tests.

Thus a great field in psychotherapy has been opened up, the field of the psychoneuroses which had proven so baffling to medical treatment. The psycho-analytic method is found increasingly helpful in psychiatry. It has greatly helped in diagnosing all kinds of psychogenic troubles, and as the mind is coming to be recognized more and more as a factor in health and sickness, it throws much light on the obscurer phases of mental functioning which are so bound up with physiological functioning.

Belonging to the psycho-analytic school abroad may be mentioned: Sigmund Freud, C. G. Jung, Paul Eugen Bleuler, Josef Breuer, Wilhelm Stekel, Oskar Pfister, Karl Abraham, S. Ferenczi, and Ludwig Binswanger.

In America the best known who are working on these lines are Morton Prince, James J. Putnam, Ernest Jones, Adolph Meyer, A. A. Brill, Trigant Burrow, and August Hoch.

The popular fork in the United States, it may be said,

began in 1838 when Phineas Parkhurst Quimby (1802–1866) attended Poyan's lectures to which we have referred. Quimby was a native of New Hampshire but lived nearly all his life in Maine. His father was a blacksmith and he himself was a clockmaker. He was a man of scant education but possessed of considerable native talent and force of character. So profound an impression did Poyan's demonstration make upon him that he at once began to study it and was soon able to mesmerize a considerable number of those who allowed him to experiment on them.

At the beginning of these experiments Quimby firmly believed that the phenomena was the result of animal magnetism and that electricity had more or less to do with it, but further investigation of the subject and the results reached proved to him that the effects produced were brought about by the influence of one mind on another. Not long after, he began the development of that aspect of the subject which is known as mental healing. In accomplishing this, he spent years of his life, like Liébeault, in fighting the battle alone and laboring with an energy and steadiness of purpose that shortened it many years. Horatio Dresser in his *Health and the Inner Life,* quoting George A. Quimby, son of Quimby, says: "To reduce his discovery to a science which could be taught for the benefit of suffering humanity, was the all-absorbing idea of his life. To develop his 'theory' or 'the truth,' as he always termed it, so that others than himself could understand and practice it, was what he labored for. Had he been of a sordid or grasping nature, he might have acquired unlimited wealth; but for that he seemed to have no desire."

Quimby, as his experiments went on, became more and more convinced that disease was an error of the mind and not a real thing. In this he was misunderstood by others and accused of attributing the sickness of the patient to the imagination, which was the reverse of the fact. He used to say, "If a man feels a pain, he knows he feels it, and there is no imagination about it." But the fact that the pain might be a state of the mind, while apparent in the body, he did believe.

As the truths of his discovery developed in him he began to lose faith in mesmerism as a remedial agent and, after a few years, he discarded it altogether. Instead of putting the patient in a mesmeric sleep, he would sit by him and, after giving him a detailed account of what his troubles were, he would simply converse with him and explain the causes of the troubles, and thus change the mind of the patient and disabuse it of its errors and establish the truth in its place, which, if done, was the cure. Even when he manipulated, as he did in cases of lameness and sprains, he maintained his manipulations conferred no beneficial effect upon the patient, although the patient thought they did. He was always in his normal condition when engaged with his patient. He claimed that his only power consisted in his wisdom, in his understanding of the patient's case, and his ability to explain away the error and establish the truth, or health, in its place.

It seems that he contemplated putting his "science" on a religious basis, for he repeatedly declared that the "Truth," as he taught it, was identical with the teachings of Christ, and that Christ's miracles of healing illustrated and confirmed the principles which he advocated. But he did not live to put his gospel on a permanent

foundation to insure its continued promulgation. Among his patients, however, were some who took up his work and who were destined to pursue it on lines different from his own, yet in a way to show their indebtedness to him whether such indebtedness was acknowledged or repudiated. From his work may be traced Christian Science and the New Thought.

W. F. Evans, a Swedenborgian clergyman, visited Quimby twice in 1863, and his former beliefs enabled him quickly to grasp the new doctrines. He was cured of a nervous malady himself. He told his healer on the occasion of his second visit that he could cure the sick in this way. On returning home he tried it and he too became a practitioner and wrote several books on the subject: *The Mental Cure* (1869), *Mental Medicine* (1872), and *Soul and Body* (1875). These three books were in circulation before the Christian Science textbooks and antedate any other book on the subject. He produced three other books on the same theme. Rev. W. J. Leonard, who wrote an account of the life and work of Evans, in 1903, said of these six books: "Their treatment of the subject is practically exhaustive, and it is to be doubted if they are altogether superseded by any works that may be written." All that Evans wrote directly relates to the Quimby teachings.

Mrs. Mary Baker Eddy, the founder of Christian Science, had also been cured by Quimby of a malady of years' standing. Profoundly grateful, she recognized him as a prophet of a new dispensation and began to study the "Truth" as Quimby had propounded it. As she studied she began to question the correctness of Quimby's explanation of his cures. He was right, she felt, in teaching that disease was due to wrong

thinking and could be overcome by the mind thinking right, but in her opinion it could be so overcome only because it actually was nonexistent, the mind falsely imagining that the body was diseased. Thus she, in distinction from Quimby, boldly affirmed its unreality. She was led from this to deny the reality of suffering, sin, evil, and all things material and laid as the foundation of her system an ultraidealistic philosophy. Through many vicissitudes in her social life, straitened circumstances, and other hard experiences, she succeeded in founding a society in Lynn and later in the same year, 1875, appeared her *Science and Health.* As we, later on in our discussion, give a review of her system, we need not discuss it more fully here. It has been proven to have great propagandistic power and has been planted in many foreign countries. While it guards its teaching very strictly, it has been the means indirectly of launching many other schemes of healing either by way of imitation or rivalry.

Another offshoot of the Quimby principles is the New Thought movement, first represented by Julius A. Dresser, another patient of Quimby's, who visited him first in 1860 and who began to practice mental healing in Boston the same year that Mrs. Eddy removed to that city from Lynn (1882). It has no formal organization, but has had the advantage of enlisting many able advocates in its support such as H. W. Dresser, R. W. Trine, Henry Wood, A. M. Crane, and H. Fletcher. Its purpose is to establish hygienic mental measures for curing disease, but principally for avoiding them. It is an appeal to the individual to do for himself that for which in other systems he must depend on a practitioner. The doctrines are expounded differ-

ently by different leaders, some laying more emphasis on the religious aspects of the movement, some on the philosophical. We also review, later, one system of the New Thought movement: Metaphysical Healing.

It is impossible for us to carry on further the line of development of our subject on popular or religious lines. Cutten in his *Three Thousand Years of Mental Healing*, in the last chapter, gives a short account of many other methods and systems. Among the names he mentions are John Wesley, Charles G. Finney, George I. Barnes, Dorothy Trudel, Charles Cullis, F. W. Sanford, W. E. Boardman, Prince Hohenlohe, the Mormons, Johann Christolph Blumhardt, Father Matthew, Francis Schlatter, Dr. Newton, Father John of Cronstadt, the Pennsylvania Germans with their superstitious practice of "pow-wow," John Alexander Dowie, and the leaders of the Emmanuel Movement. But as we also review three of the more important of these other systems, we do not deem it necessary to give a further account of them here.

It might be said that the Emmanuel Movement, represented in the first place by Worcester and McComb, is claimed to work on both scientific and religious ground. So it would seem to represent a *via media* between the two forks. The latest account of the work testifies to a coming to more spiritual ground but with no intention to abandon the scientific.

We have now traced the history of psychotherapy from Mesmer to Freud. We have seen the conception of a universal fluid influencing health states give place to animal magnetism, animal magnetism to hypnotism, hypnotism to the conception of the subconsciousness influenced by suggestion and brought under the helpful guidance of the conscious by psycho-analysis.

The tracing of this history has brought us also to Mrs. Eddy and the religious healing cults. We have witnessed here also a very considerable change in conception. At first the power in healing was a fluid which passed from one body to another, practitioner to patient; then an external force, like electricity; then a mental influence of one mind on another; then an idealistic principle, universal mind, or, according to the simple religious cults, God in Jesus Christ.

In a period when there has appeared and still is appearing an extensive literature on all phases of the subject, when such literature grades from that which has absolutely no worth up to that which has the highest value, it devolves now upon the writer on the subject taking in view the whole situation to give an estimate of it.

While we are still in a period of rash assertion and irresponsible practice, it is a matter of congratulation that the same period is marked by careful research. Science, in the best sense of the word to-day is at work upon the subject. As long as science does not examine all the facts that make for healing and health, without fear and prejudice, the great delusions attaching to animal magnetism, hypnotism, suggestion, and, we may add, idealistic principles, will continue to exist. When careful examination has shown the sources of error, charlatanism will have lost its chief support. The indifference of science has always been the mainstay of charlatanism. Stigmatization and automatic writing, once powerful supports to spiritualism and superstition, are now, with table turning, capable of scientific explanation. Magnetic healers and spiritualists were bitter against the investigations of hypnotism

and professional magnetizers were very angry about suggestion, which takes the ground from under their feet. The deeper and more hidden mental phenomena as affecting health states must be still further investigated, even if such work must still evoke disdain and scorn from the orthodox physicians and psychologists on the one hand and frowns and revilings from the mind- and faith-healer faddists on the other. If there is not such fearless and persistent investigation, the whole subject of psychotherapy, running amuck as it has done so often in the past, when there was no scrutiny of its phenomena, will soon be shelved, and human kind will have to wait again for the great benefits within the power of a sound psychotherapy to confer.

But such a scientific investigation will have to greatly widen its view and extend its labors. Healing to-day from many new points of view yields facts which science cannot afford to overlook. The popular and religious movements cannot be ignored; they have become too strong and deep, the courses they have made for themselves will not soon run dry. It may at once be acknowledged that these courses are not the wisest and best for safe sailing, and some skillful engineering will be required to make them safe for mental crafts, great and small. The quicker science recognizes the new mighty mental freshets of this day of the Spirit, the sooner will she align her noble servitors for this larger task.

Jane Walker, M.D., quoting from an article in the *British Medical Journal*, Nov. 6, 1909, in *Medicine and the Church* (page 98), says: —

"We welcome the discussions at the Harveian Society as a sign that the profession is more fully realizing the value of certain potentialities of healing and relief

which an ingrained materialism passes by on one side. All around us spiritual or mental healing is going on. It is our duty, as it is our interest, to study the process scientifically; to define its limitations both in regard to the conditions to which it is applicable and to the persons who can successfully apply it and to recognize perhaps more fully than before that man is a compound of body and spirit, both of which have to be taken into account by those who undertake the treatment of disease. The first step to be taken, if the profession is not to surrender a large part of its sphere of usefulness, is that medical practitioners should be trained in psychology as well as in physiology. In saying this, we do not wish to be understood as pinning our faith entirely to experimental psychology. A careful study of the great Masters of the human heart is at least as important as the estimate of time reactions and the accuracy of visual impressions."

She then adds:—

"'A careful study of the works of the great Masters of the human heart,' — this rings true and makes one hopeful in spite of the confusion in terms that exist in regard to Psychic Healing and Spiritual Healing."

If there is one thing needed at the present time, it is an open mind. Prejudices on all sides are still far too strong. Intense jealousies exist between different schools of practice and some of the hottest of these are found in the religious schools.

George H. Savage, M.D., F.R.C.P., made a plea for this open mind in his Harveian oration for 1909, "Experimental Psychology and Hypnotism," *British Medical Journal*, Oct. 23, 1909, when he said:—

"It seems hardly likely that we shall develop any more senses than we have at present; but just as by scientific experiment it has been proven that there are

vibrations both of sound and of light that are not recognizable by ordinary senses, so there are possibilities of other senses that we, at present, are ignorant of. Experimental psychology has done, at all events, two things: it has shown us how to measure definitely the reactions of the senses to their surroundings, and at the same time it has shown us how readily some of the senses may be deceived, leaving us, I trust, with an open mind for things at present undefined."

Knowledge and skill in the handling of psychotherapy is not possessed by any system or school, medical, psychological, philosophical, or religious, in sufficient degree that it is justified in holding itself aloof from any other practice that is successful and is accompanied with intelligent and moral results whereby men are better fitted for their lifework.

It is conceded to-day that animal magnetism has been almost entirely superseded. Whenever it is employed, the results obtained may be traced to some form of suggestion. Hypnotism has proved an indispensable means of understanding the hidden mental states and has been of great service in promoting the cause of psychotherapy. It is useful to secure a number of desired ends in modifying bodily conditions and in the treatment of disease. Long-continued strain of muscle may be maintained under hypnotism without any sense of fatigue and without any subsequent pain. It produces insensibility to pain. Taste and smell may be perverted or suppressed. Sensibility may be greatly increased; every one of the senses, under certain conditions, may be rendered very much more acute than normal. The pulse may be increased, but as a rule neither pulse nor respiration are increased by simple hypnotism. It produces hallucinations of the senses, as

when a person is made to believe certain things. It may produce peristalsis of the bowels, and one of the most certain effects of hypnotic treatment is regulation of the bowels. Child-delivery under hypnotic suggestion is without pain or trouble. Slight mental disorders, stammering, muscular, and nervous tics are frequently relieved and cured. Alcoholism and drug taking, moral perversions, obsessions, and phobias are arrested and healed. Nervous disorders that do not depend on organic brain diseases, mental disorders purely functional and such as do not cross the insane borderland may be benefited by hypnotism. Posthypnotic suggestions are very effective, and the greatest accuracy in noting the lapse of time, even long intervals, thousands of minutes, with no memory of the suggestion, is creditably reported.

It has been said that hypnotism treats symptoms and not the disease itself, but alleviate the symptoms and you go a long way to cure the disease. In many cases the symptom is a most serious question. Pain may disturb digestion, rest, and general mental capacity; the relief of pain places the patient on an entirely different footing. If sleeplessness can be relieved, you get to the best means of relieving the cause of sleeplessness. In the ordinary treatment of illness the disease is not attacked *per se*, but the symptoms are met and overcome and the reliance is put upon the recuperative power of the patient to do the rest. Suggestion, according to Bernheim, is a powerful functional medication. Joints rendered immovable by inflammation and pain, a feeble circulation due to organic disease of the heart, even paralysis, may be aided by a power whose effect is to calm the pain, stimulate the nerve supply, enable the

patient to move a formerly painful joint and thereby aid in restoring its suppleness as well as the activity of the capillary circulation and thus also, perhaps, its normal integrity.

The use of hypnotism is objected to by regular medical practitioners because quacks are hypnotists, but this is no argument; because of its mystery, but all treatment is mysterious; and because of a temporary loss of will, but under an anæsthetic such loss of will is more complete than under hypnosis and the after effects are more troublesome and unpleasant than after hypnotism. It has been said further that nervousness may be induced. This is true in some cases where it is approached incautiously or where there is a condition of nervous instability of the patient. Hysteria and hysteric epileptic attacks are said not infrequently to have followed the use of hypnotism, but those who have practiced it say such results are very rare. It is claimed that it develops in highly neurotic people hallucinations of the senses. Its use is to be avoided with such people and with people who like the sensations of passivity which follows hypnotic influence and would make unreasonable use of it. It is said that dullness, lassitude, and heaviness follow its use, but the subjects questioned deny this. It is asserted that the effect is so temporary that little good can be effected, but this is an opinion of inexperience, for with experience one sees very permanent results.

It may be said of hypnotism as of other remedial agents: it has its use and abuse. The orator may use suggestion properly; the demagogue abuses it. So the physician may use hypnotism, but the charlatan abuses it. Since hypnotism is simply an ultracondition of a

state essentially characteristic of the human mind, *i.e.* the suggestible state, there would seem to be nothing theoretically objectionable to its use, especially on the part of those who pretty thoroughly understand how to use it and when it is used for the sole good of the patient. While perhaps still needed for investigation and for use in special cases of therapeutic treatment, it is not employed as widely as it once was as a therapeutic agent. Many who have used it testify that they can get equally good results by other means, and there exists to-day among psychologists considerable disinclination from its use.

Bramwell has given up treatment by hypnosis. He testifies that it is a waste of time and that just as good results can be secured without it. He uses monotonous repetition of curative suggestions; this follows from what we know of the importance of repetition in the formation and conservation of the new mental complexes.

The hypnoidal state, a state halfway between the waking and the hypnotic state in which the patient preserves his consciousness, Sidis claims, helps us to reach the inaccessible regions of dormant energy, break down inhibitions, liberate reserve energies, and repair the breaches of mental activity. The painful systems become dissociated, disintegrated, and again transformed, reformed, and reintegrated into new systems full of energy, joy, and life.

Freud testifies that he formerly used hypnosis as a therapeutic help; that it was a technical means of investigation of the unconscious states, but a hindrance to the scientific knowledge of the real nature of the case, since it cleared away the psychic resistances from a

certain field, only to pile them up in an unscalable wall at the boundaries of this field.

Suggestion is the principle most widely recognized to-day as the real power in all psychotherapy. It has many different forms and is used in all the mental states, from the full waking to the hypnotic and with increasing effect as the latter stage is approached. The best results are reached, however, where its use secures the fusion of the suggestions given with the alert waking consciousness. By much the greater part of our life is ruled by suggestion and as study goes deeper into the question of the principles of health regulation and the curing of disease, an ever increasing emphasis is put upon suggestion as the ruling principle. Whether recognized in systems of psychotherapy or not, it enters into all of them in one way or another.

Certain objections have been brought against it. Freud has pointed out that the suggestion technique does not concern itself about the origin, force, and significance of the morbid symptoms, but suppresses the causative factor by putting on something; to wit, the suggestion which it expects will be strong enough to prevent the pathogenic idea from expression. It is like the hypodermic injection of morphine to relieve the pain of an organic disease without further investigation or treatment of the disease; as the action of the drug disappears and the pain returns, so does suggestion crumble off and then the symptom or one replacing it reappears.

The suggestionist replies that the pathogenic idea is a wrong thought, and if the patient is set on the path of the right thought and if this is kept in the focus of attention to the exclusion of the other thought and there

is associated with it some strong emotion, this thought will gain the dominance, and the old disturbing thought will be shorn of its strength and will become dissolved. The ill-results of suggestion alleged by some, it is in the power of suggestion wisely handled to prevent.

The usefulness of both techniques must be recognized: that of the psycho-analyst to quickly arrive at the source of the trouble and to provide the mechanism for its casting out; that of the suggestionist is needed to assist the patient in the use of his powers of memory, association, latent energy, self-assertion, and permanent immunity. The psycho-analyst relies more on suggestion than he is aware of or perhaps willing to confess. The suggestionist, if he is skilled in his art, uses psycho-analysis to facilitate his treatment which, without it, would require much more time, and to insure a permanent cure. Some cases will need far more psycho-analysis than others and it would seem at present that it is the only system that can deal effectually with such cases.

Dubois, who lays great stress on what he calls persuasion, which is a strong moral appeal of the practitioner to the full conscious and larger mind of the patient, says of suggestion that it is nothing more than a form of persuasion, and he refutes it for the precise reason, as he asserts, that it is artificial, illusive; that it arrives at its conclusion by surreptitious means. To employ suggestion, he claims, is to capture, either entirely or in part, the confidence of the subject, to set before him an idea that he (Dubois) has no doubt could cure him, but that has not the same form in the mind of the patient as in that of the physician. Here we have a professional lie, a justifiable lie, to which he

would only have recourse in the event of his *bona-fide* methods of persuasion not succeeding, and he says he has never found himself in this situation.

Dubois confesses that he does have recourse to suggestive methods in rare instances, for the sake of rapidity. It is sometimes excusable, he claims, but it is not conscientious.

It has been claimed by other psychotherapists that a much larger part of Dubois's success in treatment is due to suggestion than he acknowledges. His personality and his methods described in his *Psychic Treatment of Nervous Disorders* prove this. There is much more that goes on between practitioner and patient in his treatment than can be included under persuasion simply. Even if his objections were to stand against suggestion, they would be valid against only some forms of suggestion. The same reply can be made to the objections to suggestion made by the religious healer. He, too, practices suggestion in a most effective way, but he is unwilling to see that the principles of his healing in their practical operation are the same as those of the scientific psychotherapist.

The schools of psychotherapy may be divided into two general classes: (I) those using psychical methods only, and (II) those using other means along with the psychical. The first class includes: (1) those that employ conversation in the waking state, explaining to the patient certain things and removing many popular misconceptions concerning disease; (2) those that practice the induction of peculiar mental states to make suggestion work more thoroughly; and (3) those that work for the reëducation of the patient, including both scientific and philosophic systems.

The second general class includes: (1) the medical that employ mechanical or physiological treatment with the psychic; and (2) the religious that use religious means or observances along with the psychical or, better expressed, use the psychical in a religious way.

It is not claimed that this division is perfect or exactly covers the whole ground. There are many transitions between these classes and some schools are becoming very eclectic, by which we mean that, having perhaps a main feature in treatment, they employ many others.

It is recognized to-day that psychotherapeutics has its distinct field. There are certain diseases that can be cured only by psychic means. It helps in the treatment of all diseases. When further perfected, it may discard physical means where these are now thought necessary. Its field is rapidly widening. This is proved by the decreased use of drugs, the rapid increase of the regular practitioners who are using it, as well as of the number of nonmedical practitioners, and the voluminous literature, both periodical and in book form, covering all of its phases, which is appearing.

In the opinion of many the principles of psychotherapy are peculiarly well adapted to use by the church. As it develops as a science, it is a satisfaction and joy to the religious worker to find in its principles the means of helping him in his ministrations and of widening them.

It is to raise up no distinctively new order of workers; to require no erection and equipment of buildings; to provide no instruments or devices that are costly; it is to expect no addition to salaries or fees regularly paid for other ministrations, that the practice of the psychotherapeutic principles may be undertaken by a religious

body. There must be a knowledge of the scientific principles, more or less familiarity with their application, and, under present and ordinary circumstances, a wise regard of their limitations on the part of the religious workers who attempt to employ them. But it is the proved privilege of psychotherapeutics employed thus on religious ground to deliver many from ills, which, though not serious from the standpoint of exact diagnosis, are heavy handicaps to peace, joy, and efficiency for work. Those so delivered, having learned the secret of relief and continued immunity, may communicate what they have experienced and learned, so that the little ills may be fast obliterated. The mastery of the little ones will soon lead to a triumph over the greater ones, or, better still, an avoidance of them.

The passion and joy in the universal presentation of this knowledge and this skill must be furnished by religion. Such knowledge and skill are not to be confined to particular schools or sects, but to be employed by all who have come to a knowledge of the elements of true religion. With such knowledge and skill coupled with a genuine religious experience, the practice of the principles will be put on an immovable foundation and will assure the permanent cure of the whole man.

As will be pointed out in our later discussion, the practical handling of the psychotherapeutic principles runs precisely parallel to the terms of the gospel evangel, and to-day science is affording us the wondrous spectacle that, in order to free ourselves of disease, we must employ the same means that we have been led to employ in the past to become free from sin. True,

the men who are figuring large in this scientific healing work of to-day are not considered saints in the usual acceptation of that term, but they are men of noble purpose, high aim, and benevolent instincts, who count no labor too arduous in order to bring to man some new measure of relief from mind- and body-wrecking ills. The modern world is asking why the healing note so prominent in Jesus' life and work, so noticeable, too, in apostolic and the early and later church fathers' times and then disappearing, was allowed to drop out.

But we are now learning that the human mind as well as the human heart clings to it, and so it has happened with this note of divine wisdom as it has happened with others which we will name before we have finished our discussion: it was necessary to bring it back. It is interesting to see how it was brought back. Our history in this chapter tells the story briefly. Thought, outside the pale of religious circles, even attacked by the church, and for a time also out of the influence of scientific thought, took it up, exploited it; then reputable science demonstrated it, and it has become an issue which the church to-day cannot dodge. There is too much in this note which makes for human well-being for the church ever to frown upon it. It is too indigenous in Christianity, so vitally inherent that the church must recognize it, accept it, and use it. It is ever breaking forth. The following simple incident well illustrates it: A lady missionary in China one night became very ill, her sickness being aggravated by a complete collapse from nervous prostration. When her life was despaired of, a Chinese school girl came into her room and said: "Doesn't the Bible say

that He healeth all our diseases? Isn't Christ the same yesterday, to-day, and forever? If so, can't I ask him to heal you?" Then the child knelt down and prayed for the promised healing, and almost instantly it was brought about. Then came to the missionary the meaning, for the first time, of the other half of salvation, which the church has so much overlooked.

We cite another case: A Baptist minister, while pastor of a church at Yonkers, was called one Thursday to see a woman of his church who had been suddenly prostrated by trouble diagnosed by the physician as an embolism. He hastened to the house and meeting the physician in attendance was informed there was no hope for the woman, the physician explaining to him the trouble and saying that the case was entirely beyond the reach of his skill and medical science. He went up to the room where the woman lay. A hopelessness pervaded the room, where a number of persons had gathered. He greeted the patient and she expressed her delight on seeing him. After a few words, she turned to him and said: "Mr. T——, the doctor says I can't get well. Do you think Jesus can make me well?" He said he never had such a puzzling question put to him in his life before. He did not want to say "yes" to give the woman a false hope; nor did he want to say "no" to discourage her. He paused before answering and then, as if revealed to him, he said boldly and distinctly, "Yes, I do." He then suggested that prayer be offered. The woman readily acceded. Turning to the people in the room, he said: "I desire to pray for our sister and shall ask all in the room who believe she is going to get well to remain. The others I shall ask to leave

the room. I do not desire this as a slight to any one, but that in this crisis we may strengthen her faith as much as possible." All left the room except the woman's mother-in-law. The two knelt down. Mr. T—— prayed very earnestly for the woman's recovery and said he was enabled to offer the prayer of faith. The woman seemed much helped. He left her feeling that his prayer would be answered, boldly expressing his expectation that she would get well.

The next day, meeting the physician, the physician asked him how his patient was. He replied she was not his patient. He said, "I never took her to treat." The physician said, "You said yesterday during your call she was going to get well." "Yes," he said, "I did say so, and she is going to get well." The doctor smiled incredulously and declared the utter futility of such hope. He called on the woman. She was worse. His courage somewhat failed him, but again he offered prayer and maintained his hope for her recovery.

On Saturday when he called to see her she was in an extremely critical condition; she was unconscious; her eyes were set; her pulse was almost imperceptible; her face was as pale as the pillow on which her head rested. His hope all but deserted him. A number of physicians had gathered to do what they could at the very last. Her death was momentarily expected. After being in the room a few moments, he turned to those in the room and again suggested, as he had done on the previous Thursday, that all who believed she would get well should remain; the others should depart. Just as before the mother-in-law was the only one who remained. They two knelt again. He prayed earnestly and with unction. Words were

given to him. He prayed for some time. When he had finished and was in the act of rising, the patient opened her eyes and, leveling them upon him, exclaimed, "Why, it's brother T——." From that moment there was a speedy recovery. In a few weeks, Mr. T—— in the pulpit had the pleasure of seeing her walk down the aisle of the church, leaning on the arm of her father. She has continued many years in good health, ministering to the needs of a good-sized family.

While these two cases are not critically reported, they represent a host of cases that are occurring in everyday life in religious circles. In them the benefit of the religious appeal must be acknowledged. This benefit, conceived in its lowest terms as the riddance from fear and the inspiration of hope, was of great service. It is to carefully study just the precise help that can be rendered by this religious appeal that is being demanded to-day.

The channels dug out by scientific method alone are not wide enough nor deep enough to contain the stream of power that brings healing and health. There must be a very large conception of this stream to-day, in view of the facts of twentieth-century healing. The church must open her eyes to this river, the streams whereof make glad the city of our God. She has too dimly conceived and stintingly interpreted this matter. Her message of remission of sins has been brought too much as the findings of the secret session of some court which pertain to a state of affairs in the distant future and life in a world to come; but a message of remission of sins which carries with it the annulment of the powers that are now preying upon human life and health and that are keeping withheld from men the blessings of a

God most willing and ready to bless at all times, she scarcely conceives. It is the full roundedness of this note that is needed to-day. It was recognized as the evangel of old. It is absent to-day in much of the church's preaching, teaching, and living.

Indiscriminate criticism and crimination is never in place, and especially these are not so here, but it is a fact that counts large that the appeal of the evangel as Christ spoke and acted it is heard too little to-day in the regular Sabbath services of the church. The appeal to-day is too much to a mediocre intelligence. Too many present-day questions that are proper for a newspaper or a journal are taken into the pulpit and are treated in a trivial way. There is the lack of a warm, winning, genial personality wholly ablaze with the Spirit and the truth. The church work is run too much for numbers and statistical display. The ministry does not conceive as it should its mission to a world where there is still much sin and sorrow, guilt and gloom, wretchedness and despair. The life of the average Christian, indeed of all but a few, is not a life that senses the world's need and brings a loving heart and willing hands to meet this need. Gifts for the world-wide work fluctuate. The grace of God that is held up as the sovereign power to give efficiency to all efforts to procure these ends is not freely, fully received, and is crippled in its expression before the world.

That there is urgent need of revision in many of the methods of our evangelism and church work is urged from many sides. Why should there be sickness, nervous prostration, or a state bordering on collapse on the part of an earnest minister, evangelist, or Christian worker by reason of his labors in such a blessed evangel?

Why is there not a more general awakening on the part of the world to the good news of the evangel? Much of the lack of response, we know, is due to the engrossing interest of men in other things, but is there not very much of it due to the want of conviction on the part of the church of the blessedness of it as an evangel and the lack of an insistence on the church's part in proclaiming it as such? Why is there the lapsing of so many from their newly accepted faith and adopted way? Why do churches suffer so much in spiritual anemia and general lack of stamina after special efforts? Why are not these who are reached filled with a burning zeal and enthusiasm worthy such an evangel? We may answer all questions, because some of its blessed notes are missing. We have sapped it of much of its real strength and sweetness to make it an evangel.

Some methods to-day are sternly criticized. Dr. Arthur T. Pierson, late editor of the *Foreign Missionary Review*, in the *Record of Christian Work* for December, 1908, says: —

"The more recent type of evangelism retains few, if any, features of this older school [that of Finney, Moody, and Torrey; also that of what he calls the pastoral type, Chalmers, Guthrie, McCheyne of Scotland, Edward N. Kirk of Boston and Thomas H. Skinner of Philadelphia], while it [*i.e.* this more recent evangelism] has certain unmistakable marks of its own. It is attended with extensive organization, elaborate preparation, expensive outlay, studied notoriety, display of statistics, newspaper advertising and systematic puffing, spectacular sensationalism, dramatic novelties, and sometimes doubtful complication with peculiar and political issues."

He then finds, upon closer analysis, a melancholy decay of the prayer spirit, a turning away from the supernatural sources of power, the increasing costliness, a reckless mode of reckoning numbers. An editorial in the same magazine sums up these evils as "sensationalism and commercialism."

So much attention is given to making the meetings a success from the point of the numbers in attendance and a power to attract the attention of the press for a favorable writing up, that concern for the individual is in many cases a neglected factor. Methods to be used are emphasized above men to be reached. It is true that in the press and rush of our modern life religious work must push itself forward, and it is well that the community as a whole should be impressed with the importance of religious values, but this must not be done at the neglect of the individual's needs; rather it must come about through the awakening of individuals as individuals to their importance. In these weighty matters that affect the most vital interests of the soul, the individual must be more clearly recognized and the personal equation dealt with. George Jackson, in his Cole Lectures for 1908 before Vanderbilt University on *The Fact of Conversion*, page 219, says: —

"The fact to be recognized is the existence of multitudes to whom all our 'special services' and huge 'evangelistic campaigns,' no matter how carefully they may be organized or how enthusiastically they may be carried through, are nothing and less than nothing. We have done great things by these means in the past, and we shall do great things by them again in the future, but if we imagine that in them lies the solution of the whole problem of evangelization, we are living in a fool's paradise. We must recover our

faith in the individual: the art of dealing with him must be relearned."

We may state the requirements of an evangelism demanded by our day, therefore, somewhat as follows: —

1. It must be more concerned with men as individuals, recognizing that if a man is to be thoroughly and permanently healed or saved, his own peculiar individual needs must be dealt with and satisfied.

2. This work will require such patience and care that most of it will require private, personal treatment.

3. More and more will the effort be made to arrest bad acquisitions and evil habits in their early stages. Increasing attention will be given to slightly variant types of physical, mental, and moral obliquity and positive psychophysical training accorded the strong and well to increase capacity for work and strain.

4. A fuller coöperation of all the uplifting, healing, and educational agencies of the community will be realized. The home, the school, the public library, the playground and means of wholesome amusement and recreation, and all the charitable and philanthropic agencies must be recognized as able to contribute something toward the end the church would seek: the saving of the whole man.

To the church falls the leadership in the utilization of the new evangelism. There are those who are calling the church to this conception of her place in this leadership.

Oliver Lodge, in his *Man and the Universe*, 1908, in his chapter on "The Church as an Engine of Progress," when speaking of the necessity of an organized army of workers and thinkers, imbued with the right spirit,

informed as to the real facts, devoted to the cause of goodness and trained for the detection of long-accustomed errors, for the development of human life, and for the uprooting of present-day evils, says: —

"An efficient contingent of such an army exists or should exist, in the churches of every denomination. Here are men picked out, we must suppose, for their keen perception of right and wrong, for their enthusiasm and longing after higher life — men who are subjected to special training for the work, and then sent as missionaries throughout the whole range of society, to preach Christ's gospel and to bring the Kingdom of Heaven into realization upon earth. Here should be a general staff of commanding power if only it be in real touch with the people, if only it realizes the extent and the equality of its mission and is properly prepared to cope with it. But it must concentrate its weapons upon the enemy and must not employ them in internecine warfare. An army whose officers dispute among themselves, whose horse and foot are in conflict, and whose artillery is trained upon its engineers, is not an efficient instrument of conquest."

Dr. Charles H. Parkhurst says: —

"The step that is obligatory upon the church, is to enter more appreciatively and sympathetically into the material, intellectual, and spiritual necessities of the people in this present life. We may depend upon it that people will love the church as much as the church loves the people."

One of the best-known and most brilliant of America's editorial writers, Col. Henry S. Watterson, has recently said: —

"I would have all ministers as free to discuss the things of this world as the statesman and the journalist but with this difference, that the objective point with

them shall be the regeneration of man through the Grace of God and not the winning of office or the exploitation of parties and newspapers.

"Journalism is yet too unripe to more than guess at truth from a single side. The statesman stands mainly for political organism. Until he dies, he is suspected. The pulpit remains, therefore, still the moral hope of the universe and the spiritual light of mankind.

"It must be nonpartisan. It must be nonprofessional. It must be manly and independent. But it must also be worldly-wise, not artificial; sympathetic, broad-minded, and many-sided, equally ready to smite wrong in the mighty and kneel by the bedside of the lowly and the poor, the weak and the afflicted."

In one of its recent issues, *The Interior* of Chicago says editorially:—

"In spite of all the avarice and sordidness and hardness of heart that men are guilty of, the world is fuller yet of the spirit of 'do something for somebody else.' All this stupendous aggregate of kindness among men is in very small part brought out through, or even regarded as especially within, the sphere of the organization which was originally made sponsor of 'do something for somebody else' by the Teacher who introduced the ideal into the world. The thing that is wrong is this, that as the world has gained grasp on this ideal of Jesus, it has been unawares slipping away from the church. The bulk of 'church work' seems to be done under a certain impersonal statutory conception of duty in order to fulfill one's supposed obligations to God, and scarcely at all for the sake of the people. The one thing which the church can do and the world cannot, is to give men spiritual food — the strength and ennoblement that came from Jesus Christ. But as long as the Church doesn't look on this as any tangible and practical service to men, why should men of

the world, even those with the finest man-loving instincts, envy or seek that especial power?

"There's enormous altruism in the world but the church doesn't open any spiritual channel for it to run in. What's the cure?

"First of all, Christians must themselves plunge deeper into the life of their Lord. The reason that church members offer Jesus Christ to the world so mechanically and in such a perfunctory dutifulness, rather than with the passionate eagerness of a wish to help, is simply because they have not themselves plumbed the practical friendship for everyday life in the present personal friendship of Jesus Christ of Nazareth.

"Then the church must forever renounce all thought of working to keep up its own life. It must even rise above the thought of working to make a creditable record for itself in the eyes of its Master. It must learn to work with single eye and single heart for men. The good of mankind must be its sole ambition.

"The church must show the world that there is practical man-help in introducing a man to his best friend and when it has done this, men with the honest wish to live helpfully for their fellow-men will see a vastly greater reason than now for joining the church."

In still too many church quarters religious service is held up as a matter of meetings and the one gauge of such service is accounted the number of services and the number in attendance.

Oliver Lodge's plain words are to the point here: —

The popular notion of *Divine Service* makes it consist of a multiplicity of so-called "services" which are too often no service at all, but recreation or sensuous enjoyment to those engaged in them; a kind of service perhaps as unacceptable to the Deity, under existing circumstances as those other religious ceremonies

inveighed against by the first Isaiah in a period of less opportunity and responsibility than the present, when, as now, it could be said of a large part of society, "every one loveth gifts and followeth after rewards," "and the cry of the oppressed is not heard even at the temple altars." He then quotes in full the passage beginning with, "To what purpose is the multitude of your sacrifices?"

Eucken, in *Christianity and New Idealism*, page 62, says: —

"Men of every creed are longing for a more active religious life, a greater output of religious energy." "Everywhere there is a call to greater activity; no room is left for helpless drifting, passive acquiescence, cowardly retreat upon the past."

Bishop Brent, in *Leadership*, says: —

"There is in the world of men a slow tortuous movement in a generally upward direction which we call progress. In this upward movement, Christianity ought to be the centripetal force spurring on and leading forward humanity in the course of the various stages of its evolution, penetrating with its spirit and molding with its Divine forms the manifestations peculiar to each of them, yet not wholly identifying itself with any of them. And he who regards as definite forms of Christianity what are only expressions peculiar to the civilization which at a given moment it has made its own, is inevitably coöperating toward its ruin. . . . Christianity must learn to be fearlessly permeative, and before it can effectively play its part as leaven, it must, here and there, be an explosive force breaking among the barriers of narrow customs and aristocratic taste. There is such a thing as being explosively constructive, as when the dynamite blasts a channel

through the rock and makes a waterway to carry power to the mill."

Brent speaks of a needed reconstruction of theology to meet these ends. He says further:—

"Our theology has been cast in scholastic mode, *i.e.* based on Logic. We are in need of, and we are being gradually forced into, a theology based on psychology."

And speaking from the English point of view he says:—

"The defeat of anglicanism is that we allow ourselves to be forced into positions that we ought to be alive enough to seize and occupy with the promptness of true Leadership. The church is constantly losing her opportunity by prematurely negativing thought that is new or that she does not understand. She is suspicious and timid of what does not square with her preconceptions and intellectual formulas, even though accompanied by every evidence of God's presence and blessing. Already, because of ultra-conservatism, the advance posts of what might be fairly called psychological theology are occupied by radicals who are destitute of that sense of proportion which historic Christianity alone is capable of giving, though our unbalanced devotion to the historical and intellectual aspects of faith have made us so self-conscious that we have lost spontaneity."

We to-day are at the confluence of many streams of thought. In the first place we are recognizing anew the force that is in Christianity as a world elevator. This springs from the very heart of Christianity which is man's restored unity with God. It is vitally central in Jesus' life and teaching, namely, His unity with God. Through Him, it entered into the conscious-

ness of the church. Harnack gives the characteristic features of the early Christian society as, —

1. The recognition of Jesus as the living Lord.

2. The fact that in every individual member of the new community religion was an actual experience and involved the consciousness of a living union with God.

3. The leading of a holy life in purity and brotherly fellowship and the expectation of the Christ's return in the near future.

There has been much in the realm of human thought in the last fifty years to hinder, even to repress, this great thought, but it cannot be crushed out of human consciousness. It must remain there howsoever choked or stifled and it needs only new revelations from time to time to cause it to grow and to bloom again, especially after the effulgent revelation through Jesus Christ.

In the next place, there is a growing consciousness that although the church, as was designed by its founder and claimed by itself, has been the channel through which the power of this thought might flow, she has not been true to it. She has allowed that within its own channel to clog and hamper the flow; she has become vain-glorious, proud, boastful, and selfish herself; she has arrogated to herself often privileges which she used for her own enrichment to the impoverishment of the great idea for which she stood as a dispenser. She has thus lost her hold upon the world. To-day there is much distrust of her.

Reginald Campbell has said: —

"We are to-day confronted by the startling fact that in practically every part of Christendom the overwhelming majority of the population is alienated from Christianity as represented by the churches."

It has been said also: —

"The whole structure of conventional religion is tottering to decay and should be swiftly swept off the stage of human life."

There is much truth in these and many similar statements concerning organized or conventional Christianity, but, as always, the church has within itself the power to achieve its own salvation.

Frank Ballard, in the *London Quarterly Review*, in estimating what the church really is, states: —

"The fact remains that an incalculable amount of ethical good, genuine belief, altruistic endeavor, nobility of character, genuine unselfishness and practical sympathy, tireless and self-sacrificing effort to save the fallen, to help the distressed and relieve the suffering, with love deserving the name, towards each other and towards all men, not only exists in the Christian churches of to-day, but is there found in an incomparable degree."

Professor Seeley sees the situation thus: —

"However far the rebellion against the church may have spread it may still be called the moral university of the world, not merely the greatest, but the only great school of virtue existing, *i.e.* the only institution which is distinctly and deliberately such and the one which inherits the most complete ideal of virtue."

In the third place, it will be seen that the church must shake off her sloth, lay aside her selfish pride, relax her zeal for her traditions, when these clash with the deep, positive needs of the present, abate her conventionalism, forget her privileges and position, perhaps reduce her services and meetings, especially when these absorb time and energy that should be used

in ministering to the needs of individual and communal life; and take her place again in the world as one that serveth, as did her Master. And not only thus in a negative way, but in the positive way of recognizing in certain means and agencies to-day, those on which she, without fear or hesitation, can freely lay hold, because she can give them a meaning and a power that no other agency possesses. Standing at last true to her commission as the one voice to proclaim man's restored union with God, and as the one great agency through which this is to be realized for the world at large, she will take what other men do in a smaller way and for various spheres of a man's life, and she will work for the realization of the whole: the perfect man; that the whole man, body, soul, and spirit, as the Bible puts it, may be pure and entire, faultless, wanting nothing.

Some of these agencies at work in our day are thus set forth with the impressions they awakened. Rev. Dr. William Wilberforce Newton spent a month in Stockholm with the Swedish suggestionist, Wetterstrand:—

"As I sat in Wetterstrand's salon, where from fifty to a hundred patients are treated daily, I could not fail to be impressed with the fact that here, at least, medical science was bringing back the Almighty to His own world again, and that the *Deus ex machina* idea in medicine was giving place to the conception of an immanent and divine power which would work recovery to the lost nature. The action of the adored healer in passing from patient to patient, laying his hands upon the foreheads of the impotent and sick, and whispering in their ears words of recovery, recalled to me the apostolic age. Here were drunkards, drug fiends, men and women with fixed ideas, victims of

impure habits, coming to place themselves under the spell of a stronger personality in order that a new impulse toward righteousness might be developed within them, and that the old spirit of evil habitude working round and round the will in a vicious circle might be exorcised."

Rev. Chauncey J. Hawkins of Jamaica Plain, who attended a number of clinics in Europe during a recent summer, in an article in the *Congregationalist*, says: —

"As I sat in one of the large clinics in Paris and saw scores of degenerate types of children treated in an effective manner, I could not refrain from reflecting upon the many fathers and mothers who had come to us as pastors of Christian churches to solicit our aid in the treatment of similar children, and how with a feeling of utter helplessness I had gone about these hopeless tasks in the most ineffective and bungling way; and as I saw these physicians who had no interest in the church, no religious experience, and who would classify themselves as free thinkers, curing children of the habit of lying, stealing, and immoral practices, awakening in boys and girls a new interest in their school work and in life, I was compelled to say, here are men who are doing what Christian pastors ought to have been doing long ago."

That some of the sons of the church have awakened to the fact that a strong reënforcement to the work and influence of the church is to be found in this New Evangelism which has arisen largely outside the church, is seen from the following testimonials which are gleaned from an increasingly large number of those who are putting these principles to the test. An earnest pastor who is speaking on these principles has the following statement in an announcement of the lectures he is giving to his people: —

in ministering to the needs of individual and communal life; and take her place again in the world as one that serveth, as did her Master. And not only thus in a negative way, but in the positive way of recognizing in certain means and agencies to-day, those on which she, without fear or hesitation, can freely lay hold, because she can give them a meaning and a power that no other agency possesses. Standing at last true to her commission as the one voice to proclaim man's restored union with God, and as the one great agency through which this is to be realized for the world at large, she will take what other men do in a smaller way and for various spheres of a man's life, and she will work for the realization of the whole: the perfect man; that the whole man, body, soul, and spirit, as the Bible puts it, may be pure and entire, faultless, wanting nothing.

Some of these agencies at work in our day are thus set forth with the impressions they awakened. Rev. Dr. William Wilberforce Newton spent a month in Stockholm with the Swedish suggestionist, Wetterstrand:—

"As I sat in Wetterstrand's salon, where from fifty to a hundred patients are treated daily, I could not fail to be impressed with the fact that here, at least, medical science was bringing back the Almighty to His own world again, and that the *Deus ex machina* idea in medicine was giving place to the conception of an immanent and divine power which would work recovery to the lost nature. The action of the adored healer in passing from patient to patient, laying his hands upon the foreheads of the impotent and sick, and whispering in their ears words of recovery, recalled to me the apostolic age. Here were drunkards, drug fiends, men and women with fixed ideas, victims of

impure habits, coming to place themselves under the spell of a stronger personality in order that a new impulse toward righteousness might be developed within them, and that the old spirit of evil habitude working round and round the will in a vicious circle might be exorcised."

Rev. Chauncey J. Hawkins of Jamaica Plain, who attended a number of clinics in Europe during a recent summer, in an article in the *Congregationalist*, says: —

"As I sat in one of the large clinics in Paris and saw scores of degenerate types of children treated in an effective manner, I could not refrain from reflecting upon the many fathers and mothers who had come to us as pastors of Christian churches to solicit our aid in the treatment of similar children, and how with a feeling of utter helplessness I had gone about these hopeless tasks in the most ineffective and bungling way; and as I saw these physicians who had no interest in the church, no religious experience, and who would classify themselves as free thinkers, curing children of the habit of lying, stealing, and immoral practices, awakening in boys and girls a new interest in their school work and in life, I was compelled to say, here are men who are doing what Christian pastors ought to have been doing long ago."

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"These talks will be a plain study of the religious life in the light of modern psychology. They will seek to bring the latest facts to bear upon the problems of life. I have found in my own personal experience that this way of approach to spiritual truth has been of greatest help, bringing to my own life a strength and joy that I have often longed for but never before had."

One of the older and most conservative of our ministers says: —

"There is great reason for religious rejoicing in these new discoveries and their implications. I find inspiration, health, and joy in the whole thing as it appears to me. Of course it changes nothing theological or, at least, I so think, but it enriches experience wonderfully."

Another clergyman, possibly the most prominent in the Baptist church, writes that he rejoices in this coming in of scientific Christianity, and that he has for a year or more privately held a clinic in his church study an hour a day for all who chose to come.

One of the younger clergy said a short time ago: —

"I have preached these principles and offered to apply them to whoever felt the need of such remedy. And would you believe, that in four weeks I have got into closer touch with my people than during the entire four years of my pastorate."

Dr. Worcester, writing for the Emmanuel Movement, in closing his chapter on "The Outlook of the Church" in *Religion and Medicine*, says: —

"We have shown what can be done in one single direction in our own humble venture. We have proved that this small attempt to follow Him more closely and to obey His command has made life and religion a dif-

ferent thing to ourselves and to others. One such practical demonstration as this is worth a library of argument and discussion."

Dr. Worcester tells the story of his being invited to a hotel in Boston for entertainment as the guest of the landlord. He was met at the hotel by the landlord and given a very warm greeting. When he manifested his surprise at such a greeting from a man whom he had never before met or known, the landlord made the explanation as follows: —

"I have a good set of waiters in my hotel, as waiters go, but, like pretty much all waiters, they are addicted far more than is for their good and the good of the hotel to strong drink. But one or two of them attended your church and learned what you were doing there in correcting drinking habits. They became sober. They induced the other waiters to attend also and now I have the best set of waiters in the whole country round about here. I cannot repay you too much for the good that has been done my waiters. The best I have in my hotel is at your disposal and I want you to come just as often as you can."

Bishop Fallows of Chicago writes: —

"In this movement we are feeling as never before the power of prayer, personal and intercessory. Through the door which psychology has opened up to us, many write a background of wider experience, and are coming back to a most beautiful, trustful Christian faith. The answered prayers of the last week, the hunger of the people for this practical Christianity, make me feel that a new era is at hand, not only for the sick and suffering, but for all of us who, to use the motto of our Happy Club which is working out these new ideas in everyday experience, are trying to meet life bravely, and to do our best to live in harmony with God's

wishes. It will be an era of healthier men and women, of better homes, of stronger churches, if we can thus teach our members the Christian self-control that means harmony and peace, through the possession of a sound mind in a sound body, and the indwelling of the Holy Ghost."

In a letter received from a former pastor in St. Louis, he wrote while in that city: —

"Ten years ago I found by experience that when all earthly help, so called, was gone, that I went to God and found there was a first-hand contact that I little realized was in the reach of us all. It makes little difference what the mental moment was that brought such an experience in; I think I need hardly name it. Suffice it to say that the recovery was almost instant; and I think if I had at all understood the way to use the power from on high to forgive all our sins and heal all our diseases, I would not have had to go through such a switch-back experience in making it more clearly usable. But the practical application of the grace of God in glorifying God in our bodies is about as hard to discover and develop — yes, harder — than the evolution of the practical application of the powers in the realm called physical. Soul power is so much more subtile than physical power or sense power that it is not surprising we have all kinds of tumbles and mishaps in our attempts to practically harness it.

"Out of these years of experience there has been crystallized a working hypothesis that does wonderful works. Indeed, as I have said, I have seen almost all kinds of disease go — many the most malignant and far advanced in their state of development — almost instantly. At least they seem to be death struck instantly, and recovery was so rapid afterward that they seemed to those beholding almost, if not quite, miraculous. In short, I believe that there is no more reason for a man being sick than a sinner, and that same

power from on high can be turned to make the body whole as the heart right. As I go to the sick-bed in prayer, whether audible or silent, I just as fully expect to see a change toward health as in the prayer of a penitent I expect to see the insweep of God for holiness. And God honors such faith often beyond what one dared to hope. The new work here is growing by leaps and bounds and is a most delightful pastorate."

Rev. Dr. Robert McDonald of Brooklyn, author of *Mind, Religion, and Health,* in a paper before the Chicago University Club, "Psychotherapeutics a Function of the Church," said: —

"A gentleman of the legal profession asked for a conference. He came at the appointed time and for two hours poured out his heart to a stranger, revealing that he was a Sunday School teacher and a church officer. He told me of domestic troubles, of business worries, of nervousness, and sleeplessness. But he also said, 'I could not tell this to my own minister, for though a learned man, he is cold and cynical and unsympathetic.' I found he was seriously contemplating Christian Science because his friends in that faith had a buoyancy of spirit, a joy of heart and face he had not. 'I am worried,' he explained, 'and distracted and sick, and while it would be terrible to leave the old church, I will be forced to unless I can get help.' He never would have come those thirty miles into a strange city and given his confidence to a strange man had he read of that man being a Gospel preacher however eloquent. What brought him was the report that over in Brooklyn was a minister who could dispel his despondency and cure his miserable, dyspeptic, sleepless condition."

Bishop Fallows, in his book *Health and Happiness,* gives many instances of healing and help, covering a

great many ills of body and mind. People afflicted come to him as they resort to the clinics of psychotherapists in Europe and get great relief.

There is thus a growing belief that the body should be saved as well as the soul; in fact it is being more and more recognized that we do not really save the soul and bring it to its highest possibilities in self-realization and service without saving the body. The enlightened mind and particularly the purified soul is more loudly protesting against the "durance vile" in which the body is held, and the consciousness that there is full provision in the cosmic order for the highest welfare of the body is fast gaining ground. As the cosmical significance of Christ's teaching and work of his earthly existence and endless life gains the mind and possesses the heart of the church, more and more it is being seen that there is in the gospel of the grace of Jesus Christ the Son of God, the fullness of provision for the body as well as for the soul and spirit.

Our plan in discussing our subject is to present first a theory of mind which will serve as the basis for the deduction of the psychotherapeutic principles. Then we present these principles in their systematic order as the best scientific psychotherapy of our day has come to a knowledge of them. Coming next to religious ground, we shall present some metaphysical aspects of value and religious reality. This will be followed by a review of several systems of religious healing. Then we shall arrive at our final work of laying down a valid psychotherapy on religious ground and offer some practical suggestions as to how the Christian church can make use of such a system.

CHAPTER II

The Mind. Consciousness and Subconsciousness. Theories of Mind

Whether we hold to a monistic or dualistic view of matter and mind, whether we maintain that the physical and the psychical are parallel or interactive, the clear distinction between the two must be maintained. The order of their phenomena are different. In life and experience it is difficult and at times impossible to make this distinction, but for purposes of clear logical and scientific treatment, it must be recognized. If it is not, psychology has no real basis or ground of existence as a separate science. Its facts and principles would thus become a department of biology and physiology. As it is our purpose, in our discussion, to hold to the aspects of the psychical distinct from the physical or physiological, a right start at the beginning will save us confusion in some of the labyrinths of the less obvious phases of mind with which we shall have to deal.

The question of how far down the scale of vital functions the mind reaches is variously answered. Some psychologists are still disposed to limit the mind to full consciousness, but psychological investigation is penetrating not only to its fringes but to more hidden processes that betray more or less evidence of mind. Comparative and abnormal psychology both have greatly

helped here. Biology has contributed to this widening of sphere.

There is considerable discussion to-day among psychologists as to whether the mind ought to be held to include other than conscious states. C. Lloyd Morgan, for instance, in his *Introduction to Comparative Psychology*, speaks of consciousness "on three levels: Focal or Full Consciousness, Marginal or Subconsciousness, and Infraconsciousness." This infraconsciousness is not merely negative, he says, but something positive and existent, "too low in intensity or in kind to become even marginally subconscious, and yet of the same order of existence as that which lies above the threshold." Other psychologists, like Münsterberg, would rule out the term subconscious and that which it signifies, on the ground that there is no such thing. The facts usually referred to or classed as subconscious, he maintains, are either simply processes in the physical organism, or those which go on in the conscious mind but are abnormally connected. "Thus," he says, "the subconscious mental facts are either not mental but physiological or mental but not subconscious." "To have psychical existence at all means thus to be object of awareness for a consciousness. Something psychical which simply exists but is not object of consciousness is therefore an inner contradiction. Consciousness is the presupposition for the existence of the psychical objects. Psychical objects which enjoy their existence below consciousness are thus as impossible as a wooden piece of iron."

The tendency to-day, however, is to give the mental a wider content. This broader treatment is due to the careful investigation of facts connected with the vital organism which show evidence of mind. We give some

expressions of this tendency. Montgomery, in *American Journal of Psychology*, April, 1905, page 189, speaks of "the vital organization of our real, extraconscious, power-endowed being" as the "only genuinely substantial being in nature. For it alone has the power to reintegrate itself to essential identity of structure and function under a constant flow of change, without which identical restitution there would be no coherence nor steadfastness in life, in mind, and in the nature we have conscious awareness of."

He further elucidates:—

"It is the sense-revealed vital being that feels itself and its organic needs from within; that perceives itself and its environment by means of sense stimulation; that is emotionally moved by recognition or anticipation of the sources of its pleasures and pains; that volitionally actuates its purposive movements in order to attain fruition or avoid danger; that concentrates within its momentary thought the systematized results of remembered past experience as guidance for the present and future conduct."

McFadyen, in the *Cell as the Unit of Life*, page 20, says there are forces which we have not been able to explain by physical or chemical laws, the most notable of these forces being the "Springs of Vital Activity," as they exist in the cell. The choice or rejection of given elements of nutriment is a selective act on the part of the living protoplasm of the cell. As Bunge says: "All the processes in our organism which can be explained on mechanical principles are as little phenomena of life as the movements of leaves and branches on a tree when shaken by a storm." As one writer puts it, "In the muscle cell lies the riddle of heart movement and of muscular

sciously, and within certain limits we can control the rate of breathing as we choose. A few individuals have acquired control over the movements of the heart so that they can increase or decrease its rate of movement and can stop or start it at pleasure. Glands such as the tear glands are in some persons under the control of consciousness. Consciousness can also acquire control over muscles that are ordinarily classed as nonvoluntary, *e.g.* the muscles of the ear. The circulation of the blood in any part of the body may also be increased by conscious attention to that portion of the body, and the representation of a burn has been known in some instances to produce physiological effects similar to that produced by a hot iron. The distinction between voluntary and nonvoluntary action and between mere conscious accompaniment and conscious direction of activities cannot be closely drawn. Neither are the possibilities of acquisition of voluntary control well known. If an individual gave as much attention to acquiring conscious control of the physiological processes as he gives to the acquiring control of the muscles of his hand, it may be that he could gain almost as much control over the processes of circulation, digestion, repair, and growth as he now has over his fingers or his vocal organs."

On page 205 he says : —

"In general the function of consciousness is not to actually do things but to adjust apparatus for doing them, note the results, and readjust as needed. It is not wise therefore to assume that what is done without the knowledge of ordinary consciousness must have been directed by another consciousness. The term subconsciousness often implies this. Such use of the word opens the way for all kinds of suppositions regarding the action of one or more separate consciousnesses, a reliable knowledge of which is in the nature of the case unattainable. The word has therefore been more

of a stimulus to the imagination than a contribution to accurate thinking and should be used with caution, if at all."

Prince, in *Journal of Abnormal Psychology*, Vol. III, page 399, says: —

"If a dormant idea after being awakened and becoming conscious or coconscious can induce a physiological modification of the secretions of the skin, of the heart's action, of the respiratory functions, as shown by the pneumograph, and generate an electric current, it opens up a field of physiological disturbances that invites investigation. It may well be that in such influences we shall find the unsuspected origin of all sorts of bodily derangements. If, further, it shall be shown that such a complex can thus affect the body without itself becoming conscious or coconscious, the range of influence of the dormant consciousness or organized physiological residua becomes enormously extended."

But he says, page 391: —

"It has been shown that the awakening of dormant complexes of a certain kind brings about certain physical and psychological effects which are quite subtile and can only be detected by special methods of research. The physical effects are the generation of an electric current in the body, changes in the volume of the blood vessels, in the respirations, heartbeats, secretions, etc. The psychological effects are inhibitions of thought,"

and he points out further that the fundamental basis of Freud's theories is the functioning of unconscious complexes without their being awakened in consciousness.

One fact has been established beyond doubt in our day, and that is that there are mental contents belonging to the "I" which are out of consciousness. I am much more than I am aware of. At any moment in a situa-

tion there enter innumerably more elements into my mental activity than I can give account of. Many processes that once were conscious have become habitual and can be carried on with little or no attention. There are instinctive and hereditary tendencies connected with my personal being that have much to do in shaping my behavior. There are things present in the shape of psychic stimuli which render my reaction different from my reaction to the same situation with those things absent; and yet I am not aware of the presence of these things. At times, there is behavior on my part for which I can give no satisfactory explanation, yet for which I know I am fully responsible. The facts of "split-off complexes" and dissociation of personality which form an ever widening field of profitable investigation, are in evidence here; also the splitting of complexes, particularly the "I" complex. How shall we give account of these facts? It is impossible to stretch consciousness to include them all. Shall we take all the facts distinctly within the range of consciousness both in focal and marginal states and confine our treatment on psychological ground to those, relegating all that does not come under this category to physiological dispositions or *anläge*, or shall we, thinking we are justified in remaining on psychological ground all the way through, invent categories that will explain these facts?

From the standpoint of these two different procedures just pointed out, we may call attention briefly to the recent discussion of the problem of the conscious and subconscious. In this discussion there is not the care that there should be in keeping to a limitation of terms. Consciousness at times is taken to mean subject of consciousness, content of consciousness, the unified or-

ganization of the content, the connection of this content with personality and the purposive reality of the immediate personal life. Consciousness, strictly speaking, has but one function, awareness. If there are changes in consciousness, these changes are effected by the relations of the contents of consciousness, not by any power belonging to consciousness itself.

With Münsterberg, whom we have mentioned as holding that all processes not in consciousness are physiological, Wundt rules out the subconscious and holds that certain elements which other psychologists maintain are unconscious or subconscious, are really dimly conscious. Outside of ideas of consciousness, we have only functional dispositions. The greater part of our experiences vanish, leaving no trace; it is only the exceptional experience which is preserved and may therefore come again into consciousness.

Stratton holds to the theory of habit, neural and mental, as furnishing the safest explanation for most cases of the so-called subconscious. He would hold not for unconscious ideas but rather for unconscious materials out of which conscious ideas arise. There are indiscernible occurrences in the mind of a very definite and nonmythical character, comings and goings of dim sensations, subtle variations in the strength and quality of certain constituents, which are sufficient to destroy the equilibrium and produce transformations in the whole mental state.

Ribot, while arguing for a physiological explanation of the subconscious, acknowledges that there are many hard things to explain as to the effect of some sensations not conscious, not apperceptive, which produce the same reaction as conscious sensations, as Féré, Binet,

Mosso, Janet, and Newbold have shown. Mosso maintains that the testimony of consciousness is less reliable than that of the sphygmograph. Inventions here are more complex. There are adaptations, corrections, and rational operations, whose nervous action of itself furnishes us but few examples.

It is seen how difficult it is to explain some mental phenomena by those who would rule out the subconscious on the ground that it is physiological. Most psychologists to-day recognize the subconscious as psychical. Fechner it was who called attention to the fact of the threshold in the mental life. Presentations, whether sensations or ideas, that were called into existence by sufficiently intensive stimuli as to bring them above the threshold, were in consciousness. Those that had not such stimuli remained below the threshold and were not in consciousness, yet had their effects both on sensibility and behavior; these were subconscious.

Leibnitz introduced the law of continuity into psychology and first formulated it as a law for presentations. In the spectrum there are colors, or at least sensations, which cannot be consciously distinguished or, in the case of sounds, there are auditory sensations which cannot be consciously taken account of. That these exist mentally is proven by our being able to react to them. Without the heaping up, cumulative effect of unnoticed increments in stimuli, our sensibility would not be susceptible of such fine discernments as it is. The evidence adduced thus for subconscious presentations is admitted to be indirect but is recognized as decidedly cogent.

Jastrow holds that the subconscious is psychologically significant and logically defensible but only under some

form of the concept of the unity of the mind. Conduct is affected whether sentient material comes in a conscious or subsconscious way, whether with awareness or unawareness. In the distribution of the attentive attitude, the subconscious is seen also.

Marshall for subconsciousness uses the term "subattentive consciousness" and says its sphere is fundamentally of the same nature as consciousness. The field of subattentive consciousness is the less active, the less variable field, the field little subject to environmental disturbance, hence the conservative field which often will sustain persistently and without impediment some suggestion given to it, but which can be influenced by a suggestion only provided this latter accords with its essential nature, which is relatively unvarying. A dim appreciation of the subattentive consciousness is involved with all feeling and with all emotion. Attentive consciousness and subattentive consciousness merge. No sharp line can be drawn between the two. Subattentive consciousness is broader than the narrow field of attentive consciousness. Its nerve-activity correlates are doubtless more numerous and more thoroughly integrated than those corresponding to the mental elements in attention.

Lipps holds that consciousness is sharply delimited with a definite threshold. There are unconscious processes underlying all conscious ones and accompanying them. These he prefers to think of as psychic, since they belong to the same stream as conscious processes, and so pleads for the right to speak of unconscious ideas and sensations.

Prince sees in automatic movements and speech, posthypnotic phenomena, like the solution of arithmetic

problems and various abnormal phenomena of the origin of which the patient is ignorant, manifestations of dissociated ideas of which the subject is unaware and which therefore are called subconscious. The fundamental principles and criteria of the subconscious are dissociation and coactivity (automatism). Awareness is not an essential element. He advises the term coconscious instead of subconscious.

Janet's conception is that of processes seen in disturbances of personality, playing in delirium of fever, psychasthenia, hysteria, monoideistic somnambulism, and fugues. His use is thus a narrow one and is seen in diseases of personality.

Sidis holds that the very word subconscious irresistibly suggests to many minds mental states of low intensity. As a matter of fact, the subconscious is by no means identical with such states; it includes psychic states ranging from the lowest to the highest tension and vividness of mental activity. He sees in the subconscious a second personality, manifesting itself in the phenomena of hypnotism, secondary personality, insanity, and hysteria. The subconscious self is uncritical and highly suggestible.

Bleuler contends that sensations, ideas, thought processes, impulses, even attention, may be unconscious. Unconsciousness is the usual thing, consciousness is merely accessory. Ideas become conscious by becoming associated with the "ego complex," but suffer no other change. Complexes in the unconscious may function in every way like the ego complex, except with awareness. These unconscious activities really dominate our logical thinking through their affective tone.

Freud includes three kinds of phenomena under the unconscious: (1) the traces left behind by past experience, which are for the moment out of mind but are capable of voluntary recall; (2) processes which are in function and in all respects like conscious processes except that the subject is not aware of them; (3) complexes which have so far sunk as to be incapable of presentation at will to consciousness. The first two classes he includes under the term foreconscious. In this stratum go on the greater part of our thought processes; the becoming conscious of a process is the exception, not the rule. But they are also conserved in the unconscious complexes which in their very nature are foreign to our usual modes of thought or to our present moral nature. Such complexes are *persona non grata* for consciousness; they are incapable for or unsuitable to consciousness and hence sink beyond voluntary recall. They are not destroyed and are ready to appear again on proper provocation. For such a sphere of complexes, Freud uses the term "unconscious." This stratum may be spoken of as the "preconscious."

Chase grants that the vast field of activity below consciousness may be only a matter of neural mechanisms. However, in any case the evidence points to the fact that this region below consciousness is a dynamic reality larger and even more important than consciousness. Activities may go on in the infraconscious region which are not sufficiently intense to enter consciousness and which, however, may be very complicated and important.

Hart finds a permissible use of the term subconscious for three grades of psychological phenomena: (1) marginal elements of phenomenal consciousness, the subconscious of Stout; (2) dissociated portions of phe-

nomenal consciousness, the coconscious of Prince and the subconscious of Janet; (3) a nonphenomenal consciousness, the unconscious of Freud. All these form part of the material of psychology; none of them form part of the material of physiology.

Hyslop states that in so far as the term "subconscious mind" denotes only a group of activities not discoverable as a part of the conscious activities, there can be no criticism of its usage, but he objects to importing into it the old philosophical meaning of mind.

Abramowski, as the result of an experimental study, argues for a subconscious which is a creative stratum, showing various degrees of organization and the content of which tends either to enter or recede from consciousness.

With Patini, consciousness involves awareness of self. The apsychic are twilight states without this criterion. The unconscious is inactive and latent; the subconscious, active but subliminal.

Dessoir would make the subconscious differ from consciousness, not in content but in a less close organization of its elements. There is no water-tight compartment between the two, the marginal zone being of especial significance in phenomena of dissociation.

Thus it is seen there is general acknowledgment that the mind comprises states besides those which are conscious or which have awareness for the subject. These processes, which are less active, less variable, not so highly or so closely organized, yet which are far wider in their content, underlie and accompany the processes in consciousness; they become conscious by direct, intimate association with the ego complex. But as subconscious processes they may sometimes possess

high tension and vividness, especially in abnormal states. They form a field more important than consciousness, they are dynamic and creative and dominate logical thinking to a large extent. Dissociation and coactivity are their criteria. Suggestibility is a prominent mark. A differentiation among them may be recognized: (1) those which are in function like conscious processes but the subject is not aware of them; (2) those which exist as traces left by past experience which are out of mind and yet capable of voluntary recall; (3) those which have sunk so as to be incapable of presentation to consciousness. While this classification may not be strictly psychological, it is justified for purposes of conceptual thought and logical treatment.

There is some difference of opinion as to whether the conscious and the subconscious processes go to make up one mind or bespeak a duality of mind; so now we must consider for a brief space theories of mind. As the different views represent a difference of attitude with reference to the coherence of the conscious and subconscious processes in mind, we may divide these views into three classes: (1) the modification or dissociation theory; (2) the subliminal-self theory; (3) the supra-mental theory.

1. *The Modification or Dissociation Theory*

This view maintains that the mind is one whether we look at the conscious or subconscious states. There are certain principles which can explain the subconscious functions on the line of a modification of the conscious or of a dissociation of the totality of the processes making up the whole possible mind.

Jastrow makes the processes of the subconscious modified processes of the conscious. There are fluctuations in the departmental processes of our psychical life known as acquisition, elaboration, and expression, in terms of intimacy of relations they establish and in explicitness. These three are treated in the conscious and subconscious planes as incorporation, orientation, and initiative. If in the fluctuations of these processes a reference to a self can be established and maintained, it is well — there is normality. If there is not this reference to the self, from whatever cause, there is abnormality. In the abnormal states the subject is cut off from the higher and outwardly directed phases of mental life and is shut up more or less with the inner and lower ones. The nonpersonal, nonsynthetized experience, that yet achieves some registry in the nervous system, which under special conditions becomes observable as furnishing mental nourishment to a subconscious form of assimilation, is thus the dissociated experience; and the consequences to the intelligence in which such states habitually occur and multiply inevitably affect the entire personal integrity of consciousness.

Sidis's theory of consciousness is based on his conception of moment consciousness, which is a synthetization of psychic states. It is, like an organism, formed of nuclear and peripheral parts; it is the nucleus that gives it its peculiar type, though it is much influenced in its meaning and relations by the extranuclear elements. There is a hierarchy of organization in the synthetizations of these moments into more complex systems. Here, too, the meaning of nuclear and peripheral holds. The nuclear are in consciousness; the peripheral are not in a directly influencing way, but there is more in

consciousness than is actually directly present in the focus of the moment. The conscious controls the material supplied by the subconscious, while the subconscious modifies and determines the course of the conscious. The dark realms of the subconscious can be lightened up and their contents made known.

The functioning of the moment of consciousness and its higher synthetized orders depends on the stimuli and threshold. Increasing complexity of organization raises threshold though it widens the possibility of stimulus. Complex aggregates may have become dissolved. The dissociated moments fall into the subconscious; here they can be easily aroused. In the realm of the subconscious lies the most effective mode of approach to them. In pathology there is great fluctuation of thresholds.

King, putting the emphasis on the neural aspect of the subconscious, finds in it a delicately adjusted mechanism that is affected by the varied changes in environment. It is not in any appreciable degree organized or unified. It is a great mass of more or less isolated responses to all kinds of stimuli. Preëxisting instinct or acquired habit explain the grouping, if there is any. Consciousness sometimes appears in connection with this mass of neural disturbance. The function of consciousness is adjustment of organism to environment. Consciousness further is the accompaniment of a peculiar organization of neural processes. Each neural element determines complexion of consciousness. So far as it finds entrance within the central system, it has conscious value. If it is outside, it has no psychic value. In the outer region falls the field of inattention. Weakness of neural action is probably another cause of the failure of a process to affect consciousness.

The neural pattern for consciousness may include some of these weak acting neural elements, and thus consciousness may be affected very dimly if at all consciously, and yet in some ways that can be ascertained. Neural action is not confined to the central plexus of consciousness, but changes and important combinations can go on in the neural substrate. The subconscious may represent more adequately the character of its possessor than does the central configuration of any one movement.

Prince finds that, under artificially induced or abnormal conditions, and correlated with our brain processes at any moment of time, there may be, coexistent with waking consciousness, a certain number of elementary conscious states. Subconscious ideas are ideas dissociated from the main system of ideas of personal consciousness. A number of these dissociated states may become synthetized among themselves, thus forming a secondary consciousness. This activity may be manifested contemporaneously with that of personal consciousness. There is then a doubling of consciousness. In automatic writing and speech, in the dowsing rod, in posthypnotic phenomena, in automatic acts of artificial and spontaneous abstraction is seen splitting of the mind. If the dissociated states take on contemporaneous activity, they are called automatisms. They form the subconscious fixed ideas of hysteria. The normal mind is not a unity any more than the hysterical mind. On experiment, Prince found a large number of perceptions outside of personal consciousness; these as compared with those of the waking consciousness were quite limited. They were for the most part emotional. They were not combined with a logi-

cal proposition. They lack the complexity and synthesis of the waking mentation. They are a sort of side thought, not thoughts on what the subject was doing. These and the thoughts of the waking consciousness run into each other. There is not a hard and fast line between the conscious and the subconscious. The induced self acquired the subconscious perceptions of the second consciousness. The secondary consciousness itself does not have self-consciousness nor personality. It may have a certain amount of volition and judgment, but no more than that of adapting habitual acts to the circumstances of the moment. It can supply fragmentary memories and thoughts in the solving of problems which rising later into the waking consciousness can be coördinated with it. The problems are always solved by the waking self, the material being furnished from the secondary consciousness. Prince cites these observations as suggestive rather than conclusive.

The nature of the dissociating process is physiological. It is brought about by psychological influences — trauma (ideas, emotions, etc.) — but when the fracture occurs it tends to follow the physiological map. Abnormal psychology points strongly to the conclusion that there is a normal physiological dissociating mechanism which is the function of the nervous organization: With this, such spontaneous normal states as absent-mindedness, sleep, normal induced states like hypnosis, may be explained, and, through its perversions, the dissociations underlying abnormal phenomena.

Freud leaves the stock and conventional definitions of the "psyche" and professes to find, from a first-hand knowledge of the psychic facts much of consciousness

not in the focus of attention. Unconscious thoughts are demonstrated by dream analysis. Often a feeling motive underlies them. Wit is alleviative to the "psyche" which suffers under the suppression of some of the subconscious functions. Slips, lapses, and misplacements in everyday speech and behavior reveal the activity of subconscious processes, ever on the watch for expression. The unconscious exercises a modifying influence over our conscious thoughts. In the handling of the neuroses, Freud agrees with those who assume a split consciousness as characteristic of hysteria, but holds hypnoid state always present Phobias and imperative ideas are explained by defensive hypnoid hysteria. If a painful event is not wholly cast out or does not work off psychically or somatically, its outside association and feeling being free, it may attach to other objects, and thus, by false associations, imperative ideas arise.

All neuroses have a sexual etiology. The "actual neuroses" arise from present causes. Psychoneuroses root in the remote past of early childhood. Certain processes operating in unconsciousness cause some diseases. Their trouble ceases when they are brought properly to consciousness. Hysteria is due to psychic traumata which focus in sex. It is the very nature of hysteria to suppress, and so the hysterical subject cannot know the cause and nature of his sufferings. He thinks symbolically, and it is to unravel the intricacies of this symbolized thought, in which subconscious elements play so large, that the psycho-analytic is found especially helpful. Its method is, by associative reactions, to get at the background of consciousness, where memory bulks large. The power of the operation of

the hidden complexes is seen in the large control it may exercise over the life of the individual.

Chase finds the subconscious a sphere where a vast range of activities, by means of outer association, in habitual and well-worn ways, operate to influence the course of ideation or the propagation of neural excitations. Here currents run in all directions. Excitation of particular neuron groups may be caused by stimuli, however superficial. But this very susceptibility often becomes the means of correcting conscious thought which may become too "rutty."

Turning from pain to pleasure is the cause of the draining of the energy of the repressed complex, which keeps it out of consciousness. Still hidden and with the possibilities of an almost endless associational connection, it contributes to the coloring of infraconscious associations, but it cannot function separately nor aggregate to itself other complexes. Dream work may be explained on the basis of the outer associations of the subconscious and a partial resumption, as the waking state approaches, of the critical attitude of attention. The work must be supposed to take considerable time, but is at last set off with the suddenness of an explosion.

Abnormal phenomena are stereotyped associations of forgotten or never-present-to-consciousness complexes. All the activity in deënergizing a complex both in sound individuals and in neurotics is an attempt to dissociate the complex; to exclude it from the chain of associations.

The subconscious is a sphere, according to Chase, where much activity goes on, where emphasis in our thought is shifted, where logical relation is omitted, where compromise ideas are arrived at, where fusion and

condensation are brought about, affecting everyday as well as abnormal life. Here are to be found the springs of psychic life. Introspection comes short to reveal us our natures and acts. The subconscious is of one piece with consciousness. We may conceive of it in neural terms, dispositions and their *Bahnung*, but it is the most essential part of our personality. Here behind the scenes is the greater part of our psychic business transacted. In consciousness we get only a few of the determinants. Consciousness, too, is late in development and is but a surface film of the psyche. It must be read through the subconscious.

Inhibition sheds much light upon the adjustments of consciousness and subconsciousness. In inhibition there is secured for our psychical life that wonderful mechanism for the storing up and giving out of psychic energy, which ought to make for the improvement of the race. As there is organization among the synthetizations of consciousness ever growing more complex, they tend to keep one another in check or under inhibition. There is thus a rise of threshold of each component system. But with the larger synthetizations come increased opportunity of stimulation, for paths for such stimulation are multiplied. Fatigue, exhaustion, and ill nutrition are avoided by a rise of threshold. By dissociation, the thresholds of the dissociated systems are lowered and become liable to react to any slight, passing stimulus. In this we see the at times wonderful energy displayed by the subconscious, the thresholds are lowered so much. Dissociation gives rise to greater dynamogenesis. To prevent this wasteful outflow, effort must be directed to bring about an

association, to work the dissociate systems into tissue of the patient's consciousness. This must be the aim and purpose of education and civilization, viz. to put our ever growing associative processes under ever increasing inhibitions. On account of these inhibitions, there is economy in the use of psychophysiological energy. But a very small portion is revealed, in response to the stimuli coming from the habitual environment. The part not used is stored; it becomes reserve energy. What society is doing in a feeble way, natural selection has done more efficiently. What the former has done on a small scale and for a brief period of time, nature has done for ages on a large scale. In the treatment of disorders this natural stored-up reserve energy should be utilized. The grip of some of the inhibitions must be loosened, and thresholds must be lowered. This treatment has been found especially successful in so-called functional and habit psychoses, in various forms of insistent psychomotor states, in the whole domain of mental dissociations, and in cases of alcoholism where there may be an almost complete moral transformation of the personality through the liberation of some of the patient's subconscious energy.

By means of special qualitative stimuli and by the reduction of the inhibitions and of the moment thresholds, we are able to utilize energy out of the patient's reserve energy for the reëstablishment of disturbed inner relations and dissociations. In the mental life, with its infinite variety of mental dissociations and subconscious activities, beyond the limits of energy ordinarily available for life, there is a vast store of reserve energy whose depths we cannot gauge.

We are now in the position to gather up the material offered in all these views for the setting forth of the modified or dissociated theory of the mind.

The mind is one. It has its double aspect of consciousness and subconsciousness. Consciousness has come into being and exists for the purpose of enabling the individual more perfectly to react and adjust himself to his environment, required by the life process but which the automatic processes of the organism cannot meet. It is a function which promotes self-sufficiency by literally taking up the environment into the individual and there remodeling the absorbed environment in conformity to individual needs, as Judd puts it. What these needs are is furnished almost exclusively by that other part of his being to which we may apply the term, in a general way, the subconscious. This is the seat of his instincts, impulses, emotions, dispositions, etc. True, these may come to have some of the qualities of the conscious, but they root and receive much the greater part of their nourishing material in the subconscious. Consciousness is in and of the present; subconsciousness is the great storehouse of the past. Here are conserved the knowledge and skill of the phylogenetic and the autogenetic past. It is not only a storehouse, it is also a workshop. Here are activities of a very intelligent high order that are always at work. Man's highest well-being is secured by their harmonious coöperation. They need each other. Consciousness in itself is specific — its tools or organs are highly differentiated. Subconsciousness is general, and there is not so much the high differentiation in its organic units or the refined association of its processes.

Synthetization and dissociation are ever at work

here; this is based on neural structure and is controlled largely in the sphere of the subconscious. Some phases of mental life, in these syntheses and dissociations, may be controlled in a conscious way, however. It lies in the power of self-control, education, and culture to regulate them to a considerable extent. At times the conscious may become too persistent in packing into the subconscious things which are not proper, which the subconscious is loath to accept. It remains there "dissociated" and makes trouble, for it is at the cost of the unity and peace of the mind. Thus mental ills with their physical reflection arise.

The subconscious is ever ready to assist the conscious in its work of adjustment of individual to life. It can bring its wealth of material in the way of acquisitions of knowledge and skill. It can open up to the conscious countless paths upon which it may run. It can put its wonderful stored-up energy at the disposal of the conscious. It can open up connection with forces and influences of the great cosmos, which can be of great service to the individual but from which he is absolutely cut off by the sharp differentiation of the processes of his conscious life, since they have been developed in the sharp issues of adapting his life to his immediate world environment.

Dissociation is seen both in normal and abnormal life and is present whenever there can be registration of neural function independent of personal consciousness. It is a key to the understanding of some hitherto baffling problems of nervous and psychic troubles, and is a valuable clue to the means of their healing.

While such dissociated states can play their rôle without the awareness of the conscious self and are

independent of its control, and while they manifest more or less intelligence and persistence, they cannot be considered a self independent of the conscious self. It is becoming increasingly possible to bring them all into more intimate relation with the fully conscious state, and make them more amenable to the control of the self-conscious personality.

2. *The Theory of the Subliminal Self*

In contrast to the theory of dissociation is that of the subliminal self. To account for the schism of conflicting personalities and the exceptional nature of allied phenomena, it supposes in the mental constitution from the outstart, and in all its phases, the existence of a factor different from any recognized in the other theory, a pervasive influence in the psychic organism that only in exceptional cases becomes articulate, and is thus hampered in its expressions, because, until released from the thrall of ordinary consciousness, it cannot throw off its enforced silence. It awaits the rare conjunction of circumstance and temperament, and then shoots forth in spontaneous perfection. It reaches independent expression in the emergence of a new personality, in the exaltations of trance, in the superior susceptibilities of hypnosis, in the inspirations of genius, and in the peculiar endowments of gifted souls. The issue may be most tangibly presented when applied to the interpretation of calculating prodigies, whose performances certainly exhibit a more than ordinary development of some type of subconscious facility. These performers often regard themselves as the receptive instruments of a faculty that is somehow exercised

through the agency of their mind, which passively receives the solution as a revelation.

This theory admits, as applying to our general proficiencies, that much of our intercourse is full of short circuiting processes, that our notes of experience are, as it were, recorded in a mixture of longhand and shorthand characters in the interpretation of which we have acquired a facile talent, but it none the less holds that in unusual cases characters appear that are not stenographic records of ordinary experience at all, but are of an independent alphabet and bear a message removed from the ken of the mind that is ordinarily directive.

Thus Dr. Osgood Mason, in *Hypnotism and Suggestion*, pages 89–91, in view of conditions under which the subliminal self has been observed, has classified them under four heads: —

1. The sudden and spontaneous appearance of a sane and complete personality which may continue for years.
2. The subliminal self brought to light by hypnotism.
3. Somnambulism and veridical dreams.
4. Changes in personality and intelligence brought about by recognized pathologic conditions of the organism.

This subliminal self, according to Dr. Mason, "may be viewed as a higher development of the cosmic mind and soul so evident in nature, even before the perfected brain and the full establishment of the reasoning faculties in man. In its inception it was the psychic quality belonging to the lowest organisms, in plants and animals; and its office was simply to carry on the processes of organic life in the individual in the then existing races and to insure their perpetuity by reproduction; at the same time it manifested a peculiar and subtle harmony

and *rapport* with nature and the external world — a harmony and *rapport* the extent and beauty of which are little understood or appreciated. Later this cosmic soul rose to a higher place and expressed itself in higher activities as, for instance, in the instinct in animals — cell building and hive economies in bees, and the homing instinct — especially in the domestic animals. Again, in harmony with general psychic development, it rose to a still higher plane, expressing itself under favoring circumstances in the psychic constitution in man as seership, inspiration, and genius; but all the way along its upward course still maintaining its primitive office of carrying on vital processes, maintaining organic life, pushing forward evolution to higher forms, and presiding over all automatic activities. It is the substratum upon which knowledge and the reasoning faculties are based, becomes closely associated with these faculties, and in turn is influenced by them. It is, therefore, broad in its activities, including the simple functions of organic life and also some of the loftiest and most beautiful activities of the whole human mind.

"We have then to deal with personality as something more than the evanescent exhibition of consciousness, a mere function of organism; it has a basis and quality drawn from the reservoir of power which is in nature, power that was before organism, and was that by which and for which organism came into being; to argue otherwise is to reverse cause and effect and make the greater subservient to the less.

"In some persons the subliminal self seems limited to the most ordinary vegetative and automatic activities or it may be diseased or deformed, as manifested in hysteria and perhaps in epilepsy, while others, when fully developed, in health and tender favorable circumstances, take in large fields of view both in the physical world and in the realm of truth and principles."

In development of this conception of the subliminal, hypnosis exercises a power by which is revealed knowl-

edge that has no origin in the experiences open to the self that responds to the ordinary vicissitudes of life. It regards hallucinations of the same status and attempts to determine their import not from inner analysis, but from the detailed conformity of their content to objective fact, at times in anticipation of the future, at times in overcoming temporal and special limitations. Alterations of personality become the most explicit expression of a release of the confined subliminal self whose experiences, though seemingly trivial and chaotic, are akin to the recondite sources from which, by a different use of a common privilege, the exceptional man of genius draws his inspiration. With some writers, with their questionable data and strained interpretations, it becomes the "tumbling ground for whimsies," as Professor James terms it.

The author of the chapter on the "Subconscious Mind" in *Religion and Medicine* ascribes to the subconscious processes, personal characteristics. He sets forth its qualities much in the same way one would treat of the mind as a totality. It quickens our intellectual processes, heightens our will power, is a normal part of our spiritual nature, is pure, more sensitive to good and evil than our conscious mind, has more direct control of our physical processes, is not the mere psychical concomitant of the sympathetic nervous system, plays an important part in religion, memory, and the higher creations of thought, is more generic and in closer contact with the universal spirit than reason; its creations bear the imprint of individual genius; its mode of activity is very different from reasón, cannot originate thought but with given materials, it can work to the desired end with the astonishing facility, ease, and swiftness which belong to the acts of instinct.

Such also are the views of Thomson Jay Hudson and others who have written entertainingly, if not in a scientifically instructive way, of the subconscious.

F. W. Meyers holds that there exist in one and the same person several series of thoughts, feelings, and volitions. This is no morbid phenomenon, as Janet holds; not an abnormal condition of the habitual consciousness, as hypnotic suggestion reveals; no isolation of a group of presentations, etc., which have split off from the normal consciousness and now lead an independent existence, and, finally, it is not a supplementary cleavage of personality but something normal.

The conscious "I" does not comprise the totality of our consciousness or our capacities. There exists a wider consciousness with deeper capacities, which, so far as it concerns our earthly life, remains for the great part potential, out of which consciousness and the capacities of the earthly life have been developed through selection and which, after release by death, will be shown in their whole perfection.

The overthreshold life is only a privileged case of personality, a special phase of our personality. The notion "underthreshold" is to be explained as all that which is under the ordinary threshold or outside the customary bounds of consciousness; accordingly, underthresholds are the weak excitations and thoughts, sensations, and feelings which up to this time psychologists scarcely knew.

Myers thinks we should not speak of a subliminal consciousness, but of a subliminal "I," since there are not only isolated, underthreshold processes, but also an interconnecting chain or perhaps more than one chain.

The two "I's," the subliminal and the superliminal, are not two fully separated things. Man is one mental whole, of which the greater part lies generally under the threshold of consciousness; while a fragment is known to us in our known overthreshold consciousness. Influence from the one part on the other can be exerted

if messages from the underconsciousness are delivered to the overconsciousness.

The subliminal "I" possesses secret powers which express themselves in telepathy, thought reading, crystal gazing, intercourse with the dead, etc.

We are living in a threefold medium: (*a*) in a material medium; (*b*) in one of ether by which there is made possible for us a deeper and more general notion of the cosmos; (*c*) in a mental world which is absolutely independent of the material, but in some way is in unbroken connection with the other world; from this mental world, we receive the nourishment for the mental life. This "thought world," this "mental universe," this single "world soul" penetrates all men. Our development up to this time has so far been attained that we only with underthreshold powers react to this mental environment.

3. *The Supra-Mental Theory*

A third class of views that have been set forth represent man as possessed with a range of extra-conscious processes more or less above the plane of the merely mental, so as to be classed as a separate faculty or sphere of being. It is through this sphere he receives the power and strength of the divine, in correcting the ills to which he is exposed in spirit, mind, and body.

Quackenbos, in *Hypnotic Therapeutics*, speaks of *psyche* and *pneuma*. The *psychosoma* is the objectively conscious man. In this he communicates through his senses with the phenomenal universe.

Psyche is always that phase of *pneuma* which is committed to earth for embodiment. It is the same in substance with the *pneuma*.

The *pneuma* is continuous with God. This is pure, and by appealing to it man is delivered from his faults. In the transliminal sphere, the *pneuma*, we are capable of acting independently of a visible corporality and as

beings cast in the image of God, we intuitively apprehend, we possess supernormal knowledge and wield ultranormal power, we are subject to impression by other human personalities as well as obnoxious to the touch of higher spiritual intelligences, and we are gifted with a measure of prescience that on occasion forecasts what is to be. Of these unconscious agencies and forces few have any realization. We all are living inside our power limit. The transliminal or higher spiritual self may be inspired to assert a control that is practically boundless within the limits of physical possibility and moral right, over the flesh (*sarx, i.e.* the organs of the body), and the faculties of the mind. The whole purpose of hypnotic suggestion is the evocation of such control either where it has become relaxed or in fields where it has not before been operative. Not only may irregularities in the fulfillment of physical functions be remedied by assumption of the natural psychic control, and so diseases that are not organic may be cured, but all attitudes of the objective mind, its trends of thought, opinions, beliefs, desires, propensities, tendencies, emotions, and passions, may be controlled and altered by this higher human personality along lines that are moral and true; for the transliminal self of man *per se* is that principle in us which dictates what is right and inclines to good.

A man will always act in response to that "touch of explosive intensity,"—as Professor James has designated it,— that suggestional force which awakens ethico-spiritual activities in the supraliminal life and subordinates the lower tendencies of the carnal nature, when imparted by one who is in genuine sympathy with the subject and operates with the courage of conviction. In other words, the Inner Man or Ego of the transliminal sphere never fails, if adequately aroused, to exalt the earth life, to raise humanity to the level of God. Genius is but a name for coincidence of action on the part of *psyche* and *pneuma* along the lines of a discovered objective aptitude.

"Of course," says Quackenbos, page 15, "physical wholeness in given areas and centers of the brain is the condition of perfect expression by means of these areas and centers. Transfers cannot be made or made to advantage through the medium of poisoned, ill-fed, or worn-out cells. We cannot go beyond the limit which the brain lays upon intellectuality. The first obligation of the suggestionist, therefore, is to study the brain he is about to use as his transmitting agent, and, where necessary, strengthen and replenish it before inspiring the transliminal self to attempt through a defective organ difficult or impossible expression."

But it is in the treatment of moral disease that the most awe-inspiring results of transliminal domination are manifested. From the ethical viewpoint suggestion is a summoning into control of the true man; an accentuation of insight into life and its obligations; a revealing, in all its beauty and significance, of absolute and necessary truth; and a portraiture of happiness as the assured outcome of living in consonance with truth. It is not a mere pulling up of weeds by the roots as described in menticulture; but it is a sudden overshadowing and starving out of character defects and mental weakness by a tropical growth of ethical energy which seeks immediate outlet in the activities of a moral life. The patient freely expresses his best self posthypnotically without effort from a plane above that of the will — the plane of apprehension and spontaneous command along lines of thought and action that are high and true.

It is because ethical energy is potential in man as the created copy of God that quickening appeals may be made to the transliminal self in states of unstable moral equilibrium. Perhaps in the clear light of transliminal truth, the *psyche* grows to its *pneuma.*

Percy Dearmer, in *Body and Soul,* following Hughling Jackson's division of the nervous system into three levels, the higher level nerve centers, the middle, and the lower, speaks of Spirit or Overmind, of supraliminal self, corresponding to the higher level nerve centers of

the brain cortex; and of the Soul or Undermind or subliminal self corresponding first to the middle centers of the midbrain, the organs which have to do with habit, and second to the lower centers of the medulla, etc., wherein resides the *vis naturæ*. The functions of the body belong to the bottom region of the undermind and are controlled by the lower centers. It is nervous energy in the lower centers that produces the act of respiration, the beating of the heart, the regulation of the vasomotor system, the processes of secretion, excretion, and the rest. This action is mental because it is done by nerve force assisted by the independent action of living cells. Here is not conscious intelligence, but automatic functioning which exhibits intelligence on a scale with lower forms of life.

Dearmer further on, page 120, says: "There is, however, a more fundamental aspect of man which we call spiritual; mind is indeed one of the sides of this ultimate spiritual being, but when we speak of man's spiritual nature and of the spiritual means by which he may be healed, we mean not only mental, but also moral and religious powers. When we speak of spiritual healing, whether of body, soul, or spirit, we mean that there is, in addition to the mental or psychic influence of one person upon another, the pouring in of the 'grace' of God through prayer or sacraments, through faith and silence and meditation, through the charged atmosphere of common worship, through human intercession and religious benediction.

"That is the difference between mental and spiritual; it is a difference," Dearmer, on page 122, says, "of degree and not of kind. For we cannot set up a barrier between what is secular and what is religious. Nor ought we to allow the word mental to be used as if the mind were some inferior form of the spirit and mental gifts due to some lower source than God."

Various systems of spiritual healing represent the character of the processes instrumental in healing as

spiritual, and deny the mental factor in its conscious or subconscious phases. They affirm the qualities of absolute spirit and of man made in the same likeness. Some deny the reality of human or mortal mind. Only error and disease can come from it.

Of these three types of mind theory, the first gives the best foundation to build on. It must not be too narrowly conceived, however. Because it has received such a limited construction at the hands of some who maintain it, it has opened the way for more visionary schemes. It is too much the tendency on the part of pathologists and psychologists to overlook the wide field of the ideal and religious instincts. Here are facts to be reckoned with, just as the facts in any other of man's attitudes and relations, whether in material or social spheres. But to recognize this large sphere of his activity, it is not necessary to depart from a consistent, unified view of his mind. Such a view is afforded in the first of our division.

Whether the forces of healing are ultimately physical or metaphysical in their operation on man, because man has a mind which is in such close intimacy with his body, there is always the mental aspect of their operation. These forces must work along with or through the mind, and through the subject's particular mind, in order to register their effects on his mind and body. There is no better ingress into the body to influence its functions than through the mental portal. At this gate no duty need be paid for any mental agent or instruments. Whenever the spiritual conception is entertained, we cannot fail to recognize that its advent must be announced by psychic criers, its messages carried by

psychic dispatchers, its mandates obeyed by psychic executors. Installed in all positions of usefulness, both high and low, conscious and subconscious are psychic representatives. They have been appointed to their office by Universal Intelligence. They have received careful training for their work. They are loyal and faithful servitors, and stand in readiness to be used and used effectively for the good of the whole system over which they are set, to shield, guard, control, and develop it. Their acquaintance should be sought, and the whole man needs to be on the best possible terms with them. If honored by wise and intelligent commands from the "I," it is surprising how quickly and efficiently they do their work.

We may therefore concisely state the reasons for the superiority of the first theory as follows: —

1. Its categories are simple and give the best causal explanation of the facts that need to be accounted for.

2. It has been most thoroughly worked out in different ways and from somewhat different points of view.

3. It is least beset and attended with crude and fanciful views of man and of his relations to his complex environment.

4. It is in best accord with other correlated sciences, physiology, neurology, biology, and has the best prospects for further scientific development.

5. It is open to the wider implications of man's moral and purposive existence, *i.e.* it allows for the explanation and elucidation of the facts of his moral and spiritual nature as well as either of the others.

CHAPTER III

The Principles of Psychotherapy

I. THE PSYCHOTHERAPEUTIC ARMAMENTARIUM

Before proceeding to the religious aspects of the mental element in health, a careful collation and description of the psychotherapeutic principles are necessary. By a fairly thorough comprehension of these we shall be in a much better position to understand how the church may legitimately employ and apply mind health.

In establishing these principles, Psychology in its wider content, including abnormal psychology and even psychiatry, must be called into requisition. The mind in its conscious, coconscious, and subconscious states, making up, as we have endeavored to show, its unity, must be recognized in its largest aspect. The transitions from the normal to the abnormal, or the reverse, and the causes of these transitions must here be discussed.

The principles governing mental functioning, bearing on health states, have been laid down as complication or complex formation, conservation, dissociation, automatism, and emotional energy. These are seen operative in both conscious and subconscious states, though in different degrees and intensities. A brief discussion of these will enable the reader to understand better the psychotherapeutic principles.

In view of the intricacy of the nervous mechanism, it is not surprising that we meet with the complex formation of our thoughts. Thoughts tend to become woven together into associational complexes, and when one thought is aroused, the complex of which it is a member is aroused. This tendency to form associational complexes is what is termed complication.

This complex formation is seen in both normal and abnormal states. Mosso gives an interesting reply of an old soldier to the query as to what his greatest fears had been. He said: "I have had only one, but it pursues me still. I am nearly seventy years old, I have looked death in the face I do not know how many times, I have never lost heart in any danger, but when I pass a little old church in the shades of a forest, or a deserted chapel in the mountains, I always remember a neglected oratory in my native village and I shiver and look around, as though seeking the corpse of a murdered man which I once saw carried into it when a child, and with which an old servant wanted to shut me up to make me good." One of Dr. William A. White's patients had psychic attacks preceded by a sensation of green. His original traumatism occurred on a stage carpeted with green baize from which he was carried, face downward. White concludes his article, "The Theory of the Complex" in *Interstate Medical Journal*, 1909, Vol. 16, pages 243–258, as follows: —

"The operations of the mind are never fortuitous: if we ever seem to see mental events that have no efficient cause, it is only because we are not in possession of all the facts. Ideas neither arise spontaneously nor do they exist without having established relations with other ideas — again because of a good and sufficient

reason. The relationships thus established are brought about and cemented by the emotional content of the event which brings them together and they bear thus a relation of interdependence as among themselves — they are constellated. These constellations exist as the mental counterparts of events and correspond to experiences which have emotional content. Thus do our sorrows and our pains, our longings and our desires, in fact, all of the springs for action, exist as organized though submerged groups of ideas which from behind the scenes, as it were, direct our conduct."

The psychophysical organism is a wonderful instrument for the preservation of these thoughts or complexes, either in the conscious or subconscious states; but while preserved they may become dissociated, because of neural dissociation, so often seen in abnormal and in a light way in normal states. Automatism is seen in muscular movements and in the inner physiological processes. The most intimate relation exists between the thought tinged with its emotions on the one hand and these processes so accustomed to automatic discharge on the other. These two principles of dissociation and automatism explain the wide sweep of suggestion, which, briefly stated, is the procuring for a single idea the unrestricted right of way for its discharge. All human life is amenable to it. The alert judgment of the waking consciousness is its overofficer. As the overofficer goes off duty, it exercises greater sway, and in precise proportion as the other relaxes his duty. From the waking, through the graded states of narrowing and diminishing, consciousness until we come to the hypnotic state, suggestion becomes more and more operative. It is always characterized by intelligence, but an intelligence modified and different from that

of the alert judgment. The field of sense perception narrows. Through dissociation apperception has much more limited sway. Memory in some of its phases is greatly strengthened. Logical thought of an inductive character is largely inhibited. Deductive thought has wide play. Very slight stimuli are operative here, and these are carried quickly into physiological expression. A hint, a slight move, a glance, a facial or bodily expression, a change in the accustomed environmental setting, a modification of temperature howsoever slight and either interpretable to consciousness or not, may have their effects on the bodily processes; these, oft reiterated, tend to become fixed, settle into habits and operate permanently to change the health for better or for worse. Treatment of a positive, didactic, scolding, or threatening character will be unavailing to rid the person of harmful habits or states. Suggestion or autosuggestion alone will effect a material change.

In dissociation, automatisms have wide play. The inhibitions of the waking consciousness are not regulative. Here imperative ideas established and enforced by suggestion and autosuggestion have their sweep. But these automatisms, properly educated and brought under control by right thinking, act powerfully for the economy of activity, and release the alert waking consciousness from oversight of activities once learned, to new conquests of higher activities which work for the increasing welfare of the individual.

Accompanying the transformation in bodily processes and outward activities are marked mental and moral ones. The clinics of psychotherapeutic practitioners abound in cases of marked change of character. Feeling and emotion enter and play an extensive rôle

here. The power of appeal which is made by properly directed thought is greatly increased by emotional tone. When this emotion sweeps in from the fundamentally deep moral and religious spheres of man's nature, his whole life, bodily and mental, is greatly influenced.

But we must now look at the more detailed operation of these principles to deduce the principles of a valid psychotherapy. There is coming to be some agreement as to what these principles are, but no terminology has as yet been agreed upon. That which we use is our own and has been drawn from normal and abnormal psychology. By psychic investigation and analysis and psychic and motor reëducation have these principles been learned and put into practice as a psychotherapeutic art. Various methods are used to make a psychical diagnosis. Confession in quiet states, reactions to selected words both in conscious and coconscious states, hypnotism, examination of dreams, the psychic elements of everyday life, careful scrutiny of the patient's history, his heredity, his disposition, are used and used in different ways by different practitioners. A relation of sympathy and confidence must be established between practitioner and patient. The patient must be honest and free. The practitioner must be gentle, patient, and determined; skilled, with good insight and quick to adapt himself to emergencies; well versed in arts of suggestion and persuasion, at times proceeding by encouraging the patient; at other times perhaps by threatening him; but always with a wide outlook and wholesome views of life.

While the principles of a valid psychotherapy are to be learned and practiced by each individual for and upon himself, it will be seen at once how difficult it is

for one to fill the two functions of practitioner and patient. With increasing experience in this double function, however, one will be surprised to find how rapidly he can make them efficient agents for health and well-being. The best results, especially in cases with marked deviation from the normal, are secured by a practitioner free from the difficulty in hand.

The writer, from observations in everyday life, in his own life, often reduced to careful tests, and in other lives, together with their testimony, has demonstrated the truth of these principles beyond their mere logical consistency. His conviction of their validity has been fully established.

Before giving the principles which constitute the technique of psychotherapy, we shall consider the equipment of the psychotherapist. We discuss, therefore, the content of his armamentarium.

I. THE PSYCHOTHERAPEUTIC ARMAMENTARIUM

Man, mentally considered, possesses various characteristics which as means must become the indispensable possession of every practitioner along whatever line he seeks the improvement of human conditions. In the sphere of things that make for mental and physical health, these traits are particularly important. They are fundamental facts of human nature in man's present condition. It is foolish to ignore them. Any system which does not reckon directly with them and seek to secure intelligent control of them soon descends to superstition or charlatanism. It is possible to give some scientific account of some of their aspects. True, their wider implications go far beyond any thorough

investigation which the means of present-day science allow us, but this should not prejudice us against a careful examination of their aspects that come easily within the categories of cause and effect — or, if that be too presumptuous a task, then at least in the relation of very frequent sequence. Psychology has done much in the attention which it has given to these fundamental facts along with others pertaining to the working of the human mind to put education on a more scientific basis. That elaboration is still going on, and no intelligent person to-day, whatever his philosophical or religious views, would deny the present generation of school children and youths the benefit of these studies and investigations and their applications. Charges of irreverence or malicious mysterious forces are of no avail here, although there are those who in every age of advance accuse the investigators on new lines of being atheists, corruptors of men, and disruptors of the social order. But their work makes it possible for man to take an advanced step, in fulfilling the end of his being, by bringing the world, including his own life with all its wonderful forces, into subjection to himself. Various aspects of psychological study and experimentation are still looked down upon by some who make high religious profession, but the suspicion is at once aroused that consciously in the belief and practice of such people there are some things which will not bear investigation and careful objective tests, though these things are capable of being submitted to such tests. It is the glory of the Christian system of truth that it, inherently, invites such tests. At many periods in human history such investigation was frowned upon, even prohibited upon pain of severe penalty, by those who professedly

represented Christianity, but in so far as the essentially Christian system has been submitted to the most careful inquiry and criticism, it has been vindicated anew.

It is not, however, the intention of the writer at this point of the discussion to exhibit these aspects of the human mind in anything but their causal relation. Their further discussion will come later. What, then, may be asked, are these aspects of mind that constitute the psychotherapeutic armamentarium?

They are

1. *Faith*

Of all forces and influences of the mind that are operative for human well-being, this we may put first in the order of importance. We are here not limiting it to its religious aspects, though we very distinctly include those aspects. The very wide function played by faith is being further widened by the development of any civilization worthy the name. In every sphere of human life it largely enters and is the basis for the operation of every other power effective in promoting man's well-being. In conditions affecting health its history stands with the whole stretch of human history, and writings abound to-day giving the history of faith cure under all possible circumstances. And we need but look to the multitudinous schemes of healing to-day to see the universal operation of faith. Even in the grossest *materia medica*, the element of faith is not absent. Without faith it is impossible not only to please God, but to exert any influence on man that can continue even for a short period, for man is built upon and for faith.

Dr. William Osler, in an article, "The Faith that

Heals," in *British Medical Journal*, June 18, 1910, page 1470, says: —

"Nothing in life is more wonderful than faith — the one great moving force which we can neither weigh in the balance nor test in the crucible. Intangible as the ether, ineluctable as gravitation, the radium of the moral and mental spheres, mysterious, indefinable, known only by its effects, faith pours out an unfailing stream of energy while abating not jot or tittle of its potency. Well indeed did St. Paul break out into the well-known glorious panegyric, but even this scarcely does justice to the Hertha of the psychical world, distributing force as from a great storage battery without money and without price to the children of men."

In the same article he speaks of the power of the imagination; this possesses its power because it is an active phase of faith.

Sir Henry Morris, in the same number of the same journal, says: —

"Faith, indeed, is much; perhaps it is really everything to man."

A psychologist says: —

"The sovereign cure for worry is religious faith. The tossing billows on the fretful surface of the ocean leave the deep places undisturbed. And to him who has a hold on the vaster and more permanent realities, the hourly vicissitudes of his personal destiny seem relatively insignificant."

With an increasingly intelligent criticism of the forms and objects of faith, faith will not grow less, but more. The great ages of faith are before us, not behind us. Man is coming to know the indispensable fundamentals of his life better and better, and faith will have larger room for its exercise.

It is a very fortunate sign of the times that systems of mental healing are being submitted to the most severe criticism. The crude stages of many of the popular fads of healing, we may hope, are over and with their passing, fanatical belief will also pass; but faith, a more deeply rooted faith, will remain, and healing by faith, especially *health* by faith, will be possessed by man with ever increasing potency.

Further discussion of this subject, especially in its practical aspects, will be postponed until we come to the discussion of the Psychotherapeutic Technique.

2. *Psycho-analysis*

Next to faith, which affords an atmosphere as well as a foundation, comes psycho-analysis, as part of the equipment of the psychotherapist. This has long been used, but indefinitely. What is known as the Freudian school, under the leadership of Sigmund Freud, M.D., of Vienna, has perfected its methods, and given to the world a most masterful scientific psychotherapeutic system. It is based on the well-established facts of the intricacies of the nervous and mental mechanisms. It is particularly successful in gaining a clear knowledge of what is going on in the mental life of the patient beyond his capacity to fully know; in revealing the working of the elements of such hidden mental life; in pointing out the antagonisms which arise within the precincts of the patient's total mental life and which are so baneful to his mental and physical health; and particularly in its successfully disarming the hostile influences and expelling them.

The system as practiced by Freud and his colaborers in Europe and America is briefly stated as follows:—

In our psychic life two regulative principles have acquired strong sway over us: pleasure and displeasure. What makes for our pleasure (the term is to be used in a very wide sense, including its biologic meaning) is freely allowed by the alert will or active judgment. That which is unpleasant, we tend to keep dark, to forget, to put out, because it does not comport with the demands of our active, known, personal life, owing to the demands of our social or moral environment. But some of these unpleasant things may satisfy our more primitive impulses or instincts or certain aspects of our subconscious life, which satisfaction we are not willing to allow in the presence of our high and often severe (at least severe for ourselves) standards. These unpleasant things therefore are repressed. Instead of reasoning with ourselves until their force is broken, or having some appropriate emotional reaction by which they are worked off, as an outburst of anger, "a good cry," etc., we continue to repress them. They lie in our mental life awaiting an opportunity for expression (for it cannot be too highly emphasized that all thought tends to some sort of outward expression, especially motor if nothing more than the motor expression of speech), and this opportunity is afforded in the slips we make in speech and conduct, in dreams, or carried over into somatic expression by a process Freud calls "conversion," in tics, spasms, paralyses, pains, etc. All sorts of recourses may be tried to heal the mental and physical expression, but of no avail. It is only when the psycho-analyst has gotten deep into the mental life of his patient and the cause of the trouble, seen in some unpleasant experience, perchance a psychic trauma, that reaches back in its directive elements through adolescence to early childhood,

and the patient is confronted with these disturbing elements in his life and brought to some appropriate reaction thereto, that the trouble is dislodged and removed. Of course, not all troubles need such deep sounding, but there are cases occasionally which do seem to require it. All who use the method do not agree in the sexual etiology which Freud is strict to lay down, using this word in a very wide sense much as we employ the word "social." Yet as the *Sexual-Trieb* is the strongest of all the impulses in man, it is not surprising that suppressions in this sphere are the commonest and strongest.

The psycho-analyst may at first have to move cumbrously, but art is perfected by practice, and it is remarkable what a practitioner can see with a glance after he has been guided to look along the right lines. Psycho-analysis being to mental healing what diagnosis is to regular medicine, there is a similar difference in ability in this art. But whatever the natural insight, the mental practitioner has an exceedingly valuable tool in psycho-analysis.

3. *Psychic Reëducation*

There is much in this that is recognized and employed by the psycho-analyst. This therapeutic agent has a twofold application according as we face the subconscious or the conscious aspects of mind. As we consider the subconscious, Suggestion in one form or another must be used. As we have to do with the conscious, Persuasion may be relied on. So we will consider first: —

Suggestion

"By suggestion," says Forel, "is understood a very peculiar kind of psychic or, more properly, psychophysical reaction in which an idea usually connected

with a perception becomes so intense and narrow, the mind becomes so filled with 'one idea' that this loses its ordinary associations with its corrective counter ideas, breaks violently through common restrictions and releases cerebral activities, that are usually independent of it and generally, if not always, subconscious. Suggestion dissociates what is otherwise associated. Brains in which dissociation is easy are therefore especially suggestible. Suggestion generally releases those activities whose content is such that they can be pictured by the senses and does it in such a way that the subject is unconscious throughout of the means by which it takes place and is therefore astonished at what happens."

The waking state has been compared to a room filled with light coming into it through a number of openings — no one ray of light being distinguishable from the others. In the subconscious or unconscious state, under a definite suggestion, the condition is more that of a darkened room from which all light is excluded except one ray, whose course is very clearly to be traced. From the waking, through the graded states of narrowing and lessening consciousness, until the hypnotic state is within reach, suggestibility becomes more and more characteristic of the subject's conduct.

There is no great difference between the ordinary wakeful, critical, and the especially suggestible states, the only difference lying in the fact that in the suggestible state there is a temporary removal of motives or ideas tending to counteract the suggestion; in other words, there is a state of mono-ideism, however brought about. All methods have one thing in common; namely, the diversion of attention from the insistency of external surroundings, as Dr. Walter Leaf puts it, and the concentration of it upon the thing immediately before

consciousness. Suggestibility is a normal quality, not an abnormal one. Man is in some respects more marked as a suggestive animal than even as a rational or sane one.

Schofield points out that the best conditions for normal direct suggestion are: perfect quiet and repose, distraction of attention to other matters, monotony of repetition, limitation of all voluntary movements, limitation of field of consciousness, inhibition of alien suggestions, and immediate execution of suggested idea. All these are desirable to secure the suggestible state in which suggestion will best operate. Suggestions, at first, may seem to fail absolutely, and no effect may be discerned and yet the desired result may be afterwards won by a single suggestion.

But direct suggestion may fail. The mind of the patient is in such a condition that what is known as "indirect suggestion" may be more successfully employed. This is the conveyance of a suggestion to a third person in the presence or hearing of the patient. This may be illustrated by the following incident which occurred in a Massachusetts sanatorium. The patient was afflicted with noisy and troublesome hysteria. The physician in charge sought to get her quieted. Direct suggestion failed. One day, on leaving the room, he called the nurse to the door. Just outside the door, he said to her in a tone of voice sufficiently loud for the patient to hear: "It is sometimes necessary to use violent means in cases of this sort, and it has been found well to throw a bucket of cold water on the patient in the act of his raving. But I do not think it will be necessary in this case. She is going to recover without any such treatment. She will not need such heroic measures." The patient speedily recovered.

Krebs, in his *Law of Suggestion*, in speaking of this matter says: —

"Indirect suggestion is a method by which the same thought contained in the suggestion directly administered to a subject is driven home to his consciousness at an hour and from a source that is more or less unexpected by him. Indirect suggestion is a powerful auxiliary in augmenting the force of direct suggestion. It carries this effect with it simply because the subject more readily accepts and more whole-heartedly believes it; in other words, it strikes him in a more suggestible condition and so unexpectedly that he cannot well gainsay or oppose it.

"I have found indirect suggestion so potent for good when artfully and wisely used and so powerful for evil when ignorantly employed that I have often been tempted to dignify it with the title of the 'Second Law of Suggestion.'"

In speaking further of the application of indirect suggestion, Krebs says: —

"All that is required is plan and tact in arranging a time when the subject will overhear you (or some one appointed and prepared by you) in conversation with a third party expressing the same thought in reference to the subject that you have, on other occasions, expressed to him directly.

"If the subject be a slothful student at school whom you wish to reach and awaken, watch your chance, and when you see him approaching to pass near you when you are engaged in conversation with some one else, let him overhear your remark to this third party: 'John is doing better lately. He has a strong will and when he makes up his mind, he'll surprise us all.'"

Autosuggestion is the giving of suggestion to one's self. The effect of thought in quiet states upon the physiological processes is now coming to be recognized

as of the same nature as the outflow of thought along the lines of our voluntary activity. We do not gain anything in clearness by calling into requisition some unknown sphere of our mental life when we wish to describe how a thought in the shape of an idea or image of the act to be performed is actually worked out into that act. There is much in the most common acts we perform in our everyday life that we do not understand and we cannot give a full account of it in any adequate way. It is a sign of persistent primitive human credulity that when we come to consider health states, we call into service a special sphere of our mental life, of which we then attempt to give the most hazy account, largely in terms different from our ordinary mental life. It is amazing that the study of the influence of thought upon physiological processes has been so backward, but the modern mind is now awakening to the possibilities of knowledge and to something like skilled control of this influence.

Walter D. Scott, in an article, "Psychotherapy," in the *Illinois Medical Journal*, 1909, New Series 15, page 509, speaks of the mental factors producing any voluntary act as consisting of feelings of muscular contractions in the parts affected, and perhaps a visual sensation or idea of how hands or parts moving look or will look in movement. If an act, say a movement of the hand, is desired, one gets into his mind the idea of how it will feel to move it and how it will look when it is moving, and thereupon it moves. The act is not controlled directly — the muscles, nerves, and coördinates used are not known and need not be known. The image and the feeling are brought into the focus of thought, and the movement results. "I cannot contract a muscle directly, but I can call to mind an image which is always followed by the desired move-

ment." Now what is true of these muscles of the body controlling voluntary movement is very likely the truth with reference to those muscles which seem to be entirely beyond such control. Upon examination we find the organs of the body, such as the heart, the other blood vessels, the glands, and other vessels of secretion, are amenable to the same law. One can secure the results of their operation by simply calling up ideas functionally associated with such actions. "The similarity of this and finger action is apparent. In fingers striped muscles are involved and the nervous current goes direct from central nervous system to muscles involved. In case of heart and distention of the blood vessels, both striped and unstriped muscles are involved, and nervous current does not go to muscles directly, but indirectly, by means of the sympathetic system. But as Howell in his physiology, discussing the sympathetic system, says: —

" 'There is no apparent reason in the anatomical arrangements why these fibers should be free from voluntary control. Their distinguishing characteristics in comparison with the nerves for the voluntary movements is the fact that they all terminate first in the sympathetic nerve cells; but this gives no explanation of the absence of control by the will.' I should not have the temerity to state that we have more or less control over all the so-called involuntary or unstriped muscles. I do feel sure that the extent of our control over the striped or voluntary muscles has been exaggerated and that our lack of control over the unstriped or involuntary muscles has been even more exaggerated."

Blood supply, secretions of glands, gastric juice, peristalsis, and, indeed, it may be said all known organic processes, including all multiplication and the composition of the blood and glandular secretions, are influenced by mental states, and may be influenced by properly exercised and directed thought. If there is worry or anxious thought during meals, the glandular secretions are influenced in quantity and quality. The

digestion of food is determined by the mental attitude of the patient. Bad mental habits produce disease and whatever is wrong, the curing of mental habits will greatly increase the chances of recovery.

As has been hinted, a somewhat different exercise of the "will" is needed in the control of the involuntary or physiological processes, and yet fundamentally the act is the same. In the voluntary movements we may be more conscious of an actively directive intelligence. In the inner bodily functioning, the directive intelligence needs to become more passive.

H. Rutgers Marshall, in *Consciousness*, page 312, has called attention to the possible reason of the healing efficacy of the autosuggestive act emphasizing the nexus between the psychical and neural aspects. He says: —

"Turning to autosuggestion . . . we note that as a person 'wills' the disappearance of a pain he 'wills' the replacement of a painful mental state by some other that is not painful. To his mental 'act of will' there corresponds a nerve change, and if therefore the pain disappears, it is because the alterations of nerve activity accompanying the act of will are followed by new physical conditions to which correspond the new and non-painful state. Now we have much reason to believe that activities and the displacement of pain therefore mean that inefficient nerve activities cease more or less completely. The physical parts whose activities were inefficient (to which pain corresponded) are thus brought to a condition of quiescence which is a condition favorable to recuperation. If, then, there be no serious lesion the replacement of the pain may well be followed by repair of the nerve parts affected and a return to normal conditions."

The functioning of autosuggestion is a very subtile one. We are constantly exercising it, and in ways that escape consciousness, especially in pathological states.

It needs to be assisted and reënforced by heterosuggestion, *i.e.* suggestion from some outside quarter, in order that it may become an efficient aid to recovery. Assisted thus, it becomes an almost indispensable means for readjustment. It is known, and such knowledge is being enforced more and more by investigation into pathological states, that mind in its subconscious aspects, bulks much larger than the conscious, and suggestion it is, in its various forms, that enables us to reach these spheres which influence in such great measure physiological activity in our everyday life, especially as this concerns our health.

Collective suggestion is that which is given and received in a company, crowd, or audience and which affects us generally as members of the social order. Mind is much more collective or communal than we have been accustomed to think, or at least it can enter into aggregates with a facility of which we have had little perception. As we come up the scale of animal organisms and find mind in its enlarging capacities dependent on elaborateness of brain structure, and at last come to the human cortex and see through its indefinite multiplicity of organization the parallel indefinite variation of possible thought and conduct, we understand something of the scope and power of mental aggregation based on the neural. It is legitimate to proceed from this phenomenon of the single mind to the mental aggregate of the crowd or congregation. Bodily contact more or less direct is not the only influence in forming a social mind aggregate. Mind is able to use means of communication and union much more delicate than our senses so highly specialized can take account of. Such aggregates can be felt when we as individuals

come under their subtile influence, and we often go away from an assemblage knowing quite well its mind. Such mind is more than the total of the single minds of the individuals composing it. We do not quite lose our mind in such an assembly except it be possibly when we buy from a street fakir something which we afterward question our sanity for desiring or when we become excited in a political convention or in a panic-stricken mob. Yet we do know how the alert waking judgment, with all its prudence, and especially its critical attitude, wavers and weakens before the stronger and dominating aggregate of mind. Such situations are favorable for healing suggestion. Under the influence of reader or speaker in the midst of an assembly of persons in agreement with the thought expressed, the idea set forth becomes singularly strong. It easily breaks down fears, doubts, scruples, even oppositions in the mind of the individual, and secures the powerful insweep of suggestion. It is known that cures often occur in Christian Science assemblages for worship, nor is the record lacking of cures occurring in other religious gatherings. The assemblages of the Christian Alliance at Old Orchard, Maine, and in places where their special Friday night healing services are held abound in such cures. At a church service of one of the large denominations of evangelical Christians in one of our Middle states in the spring house-cleaning time, the minister, in urging a clean life, suggested the idea of cleaning house spiritually, and doing so at once while seated in the church service. A woman, spiritually responsive, who had been troubled for years with a bad stomach which prevented her from eating any meal without most unpleasant experiences, accepted the message. She de-

scribes her sensations as of a fire which ran through her from head to foot, and she felt she was healed of her trouble. She went home from the service and ate heartily of a sumptuous dinner with no unpleasant results, and continued partaking of her meals thus for many years, uninterruptedly. The trouble might have been more in the woman's thought than in a serious bodily condition, or it might have reached its turning point which would have enabled her to have become disencumbered under other circumstances, but even allowing for these things, the insweep of the suggestion with its therapeutic dynamic is recognized.

In the Anglican Church there is a growing recognition of the power of collective suggestion. Arthur W. Robinson, D.D., in *Medicine and the Church*, page 246, in the chapter on "The Eucharist and Bodily Well-Being," says:—

"There has been the revival of the Corporate aspect of the faith with an insistence upon the truth that the fullest life is only to be realized through fellowship. Very slowly we have been learning that we are not meant to be perfected as individuals, but as parts of a whole of which Christ is the head and we are all of us members. Already this sense of a corporate ideal has made a great difference to our thoughts about the Church and the Sacraments and has begun to work a change in our beliefs as to the importance of unity and the possibilities of spiritual power. And now it looks as if we are being called to a yet further enlargement of our conceptions and hopes."

W. Yorke Fausset, in *Medicine and the Church*, page 208, "Principles of Modern Christian Healing," says:—

"When we pray in the office for the Visitation of the Sick that God would preserve and continue this sick

member in the Unity of the Church, the prayer breathes the very spirit of ancient piety. It is an unspeakable help in dealing with a sick man to be able to appeal to his own conscious and sincere membership in the Body of Christ. The Visitation Office is peculiarly a ministration for those who have been trained beforehand in the fullness of Church life and privileges. In the Christian view of things the sick and suffering, whatever their religious attainments and professions may have been, have a clear claim upon the other members of the One Body. Christian faith can only heighten human sympathy."

Fausset then speaks of the faith of friends as having vicarious efficiency. He terms this collective suggestion. The letting down of the paralytic borne of four, through the roof into the presence of Jesus, is a case in point. Such faith diffuses a spiritual atmosphere. It is contagious, and works from mind to mind. "Our bodies isolate us; our spirits unite us."

Our Lord enjoined upon his disciples the duty and the efficacy of combined spiritual effort. "There is power intensive as well as extensive in collective prayer. In this as well as in other activities of the spirit, the total effect gained is larger than the sum total of units of effort. Our personal experience verifies the value of corporate prayer. It is because the Church in our country lost for a long period her corporate consciousness, at least in a large degree, that she lost sight of the power of corporate intercession for the sick members of the Body of Christ." Page 212.

There are but few parish priests who cannot testify that wonderful and miraculous effects of the reception of the Sacrament occur upon apparently dying persons, who had been given up by medical science.

Social suggestion is another form of suggestion which is very common. There is a growing recognition of the influence that ideas commonly shared in a community possess in shaping the health of the community and in

otherwise materially affecting the conduct and life of the people in it. It is hard for the individual to gain complete immunity from the effects of such social suggestion. Much education of a social character will be needed before present injurious notions that have wide prevalence will be eliminated from the life of the community as a whole. These notions not only invite disease, but give it sweeping power when it once finds foothold. What holds for suggestion of adverse ideas is true of right ideas also: ideas of physical, moral and social welfare.

Posthypnotic suggestion is a suggestion given in hypnosis, but becomes operative after the subject has come out of hypnotic sleep. It may take effect immediately or sometime after awakening, but the time is usually set by the practitioner when the suggestion is given. Moll says the longest time of the continuance of posthypnotic suggestion as recorded by Liébeault, is one year. Others say it may continue longer or permanently.

Larvated suggestion is a suggestion which is covered or hidden by using an external or intermediary substance or object. Doctors use with very successful results ordinary substances such as water, bread pills, powdered popcorn, etc., leading the patients to believe these are very efficacious remedies to relieve them of their ills.

Sensory, Ideational or Psychic, and Imaginary suggestion are terms used to designate suggestion employed when sensory stimuli, abnormal psychical stimuli, and the stimuli of imagination, respectively, are used. Narcotic suggestion is one given in a drug-induced state. Mental suggestion has been defined as one given without speaking; some call it telepathic suggestion. In this

form it is formulated in the mind of the practitioner and is held firmly and repeated until the patient is impressed and influenced by it. Verbal suggestion is one given by spoken words and is the most common.

Krebs, in his *Law of Suggestion*, points out what suggestion can do; he states this as follows: —

It can cheer up the heart of the patient; it can develop will power and action to resist the encroachments of lesion; it can control the nervous symptoms; it can establish the habit of sleep; it can increase the normal power of physical and mental endurance; it can put up a good fight; it can prolong life; it can serve as an anæsthetic; it can be of great use in painful operations on the body; it can assist and help to restore, when they are impaired, the rhythm and normal movements of the vital organs.

In speaking of suggestion as a form of psychic reeducation and the manner in which it is to be used, Coriat, in *Religion and Medicine*, page 248, says: —

"In many cases the patient has become the victim of a faulty habit of thinking and has thus built up a series of abnormal associations. These abnormal tendencies have not only served to give the disease an indefinite continuance, but the unhealthy autosuggestion has created artificial symptoms. Thus a vicious circle is continually being formed. It is just in these severe and chronic cases that another method of suggestive treatment is indicated which is known as psychic reëducation. Psychic reëducation may be briefly defined as a system of mental gymnastics, or rather a systematized method of applying suggestion whatever method is used. Psychic reëducation is a combination of mental therapeutics and physiological hygiene. First, the patient must be dealt with sincerely and must be instructed. Next, individual symptoms must be suppressed and corrected and a healthier emotional

state must be aroused. Again, the reaction to surroundings should be modified by an insistence on a changed daily routine, and finally overfeeding and isolation may be necessary. It is really a summation of stimuli, the individual forces of which should harmonize with the most recent developments in scientific medicine."

There are some who disparage suggestion when compared with psycho-analysis. It is asserted that suggestion adds something to the patient's mind which is very likely to be overloaded; it arouses in the patient a certain confidence and belief in the practitioner and thus makes the patient more dependent on him. Psycho-analysis, on the contrary, seeks the burdening, invading psychic element, and by removing the inhibitions enables the patient to disentangle his confused mental processes, and by giving him control over the disharmonies of his mind leads him to develop a greater measure of self-reliance and independence.

It may be remarked that psycho-analysis, especially as practiced by the Freudian school, is better adapted to puzzling cases, but that its methods, in their wide elaboration at least, are not needed in many cases where suggestion in one or other of its various forms will answer. Where long-hidden complexes are suspected, psycho-analysis must be employed to facilitate the work of recovery. We consider second:

Persuasion

It is not only to the subconscious or quiet states of mind that we can appeal, but to the active, waking, alert consciousness. Here motives can be thoroughly discussed and sifted and the reason of things be liberally dwelt upon. An appeal is made to the whole per-

sonality of the man, and it is possible to summon all the latent power of his conscious personality. As its use is similar to methods in education and moral reformation, we need not long dwell upon it.

Dubois, in his *Psychic Treatment of Nervous Disorders*, lays great emphasis on what he calls Moral Treatment. It consists in modifying the mentality of the patient by persuasive appeals to his better self by holding up higher moral standards and ideals, the practitioner bringing into play all the moral forces of his personality. He says: —

"This psychotherapeutic treatment requires great intellectual and moral qualities in the physician who would successfully practice it. It will not respond to mediocrity; success depends on the worth of the practitioner. He needs the gift of moral observation and psychological analysis, authority to command confidence, persuasive speech, convincing logic, a sense of fitness, much tact in telling the truth to patients without wounding their sensibilities, a calm and firm character, great gentleness, much patience and perseverance, and an ardent faith in the effectiveness of moral treatment."

Whatever other methods and means are used in psychotherapy, persuasion must be given place therein, for all that is done for the patient must be fused into his conscious personality. Psychotherapy has been defined as the science of education by building up judgment, discrimination, mental flexibility, self-control and self-direction, thought, study, practice, and imitation of good models.

To quote further from Dubois: —

"In all my patients I have detected the influence of emotion, of worry, and of passionate outbreaks. I have

everywhere been able to see that the original cause of the trouble lies in the native mentality of the subject and in those peculiarities of his character which have not been sufficiently overcome by clear and reasonable convictions. I cannot treat my patients without having recourse to psychotherapy.

"Moreover, the patients themselves have no difficulty in recognizing these truths, but they obstinately excuse their condition by arguing the impossibility of changing their temperament. Their habitual reply is, 'It is stronger than I. I have always been like this.'

"Yes, I know it: we preserve our temperament through our whole life just as we keep our physical blemishes; but we can modify it greatly by educating ourselves. Our physical deformities are often definite, but our mentality is always malleable. It is our duty to transform our inner temperament into an acquired character. This task devolves upon all of us, whether we are sick or well."

Dr. Evelyn Garrigue, New York City, in speaking of the rôle of a physician, says: —

"The complex rôle of the physician, in addition to the ordinary requirements to receive a diploma, often involves a combination of father confessor, moral and hygienic teacher; for the wrecked health of the patient is only too often due to not knowing how to face the problems of life; and all the tonics in the world and the traveling for change of scene and distraction, the prolonged rest cures and dieting of various kinds will result in no permanent cure if moral courage is not awakened to enable the patient to fearlessly face the situation that is wrecking health and usefulness."

The latent forces of character that must be appealed to lie very deeply hidden at times, as the following incident will show, yet the wise practitioner, be he physician or minister of religion, will be able to arouse them to

functioning. The incident was published in *The Continent*, Jan. 29, 1909.

At the Presbyterian ministers' meeting in Chicago a few mornings since, Dr. W. T. McElveen, pastor of the First Congregational Church of Evanston, speaking on "psychotherapy," told how he practiced the art on the case of a drunkard years ago, long before it had this name.

While Dr. McElveen was pastor of the Shawmut church in Boston there came to his study one day a stalwart, brawny fellow, a good deal more than half drunk, who thickly inquired whether the minister could tell him anything that would keep a man from drinking when he didn't want to.

"That I can," said Dr. McElveen, and he began to talk of signing the pledge, of trusting the strength of Jesus Christ, of joining the church.

But all that made no impression. The man stolidly replied that he had been all through that, and it was no good.

Dr. McElveen asked his caller to kneel down for prayer. The man refused. He had prayed enough; the heavens were brass.

For a moment's respite Dr. McElveen asked the man's name. "MacDonald," he answered. "Are you Scotch?" "Yes, sir, that's what I am," the drunkard replied with a noticeable touch of pride. "What's your name, Mr. Minister?" "McElveen." "You Scotch, too?" "Yes." The drunken visitor fell upon the preacher like an onslaught of soldiery. He almost wrung the minister's right hand off him.

The pastor perceived his advantage. He meditated a moment how he should use it. Then he spoke very deliberately: —

"MacDonald, you're no Scotchman." "What's that?" "I say I don't believe you're a Scotchman — no pure Scotchman, I mean. You're a mongrel. You're mixed up with English; maybe some Irish, too.

I could do something for a real Scotchman. But that combination is too much for me. You might as well go along."

The caller wasn't a drunken caller by that time. The shock had sobered him. But it made him towering angry. He stormed. He swore prodigiously. Then he cooled off enough to demand, "What makes you say I'm no Scotchman?"

"Well, MacDonald, you know yourself that one thing the Scotch are famous for all the world over is that they're so stubborn. Once they make up their minds, nothing can change them. Nothing in creation can drag them into doing what they don't want to do. They always keep their promises.

"But you here, MacDonald — why, you have promised repeatedly that you won't drink, but something always leads you off. You can't keep your promise. You even promise God in heaven you'll do right, and you don't keep your promise to him. Oh, it's plain enough, MacDonald; you're not Scotch."

The man vowed and protested that there wasn't a drop of anything but Scotch blood in him anywhere from top to toe; but Dr. McElveen stuck to it that his claim was incredible. After a while he got to pleading with the pastor to believe him, but the pastor was obdurate. Finally the unhappy fellow burst out:—

"If you'll only believe I'm Scotch, I'll let you pray with me." "No, it wouldn't be worth while," Dr. McElveen answered. "You've broken so many promises to God that I think it would be a good deal of an insult to bring you round to him again. Not being Scotch, you'd soon go back on him again."

The man pleaded more pathetically than ever. At length Dr. McElveen said: "I'll pray for you on one condition — that you'll pray for yourself when I am through."

MacDonald said he would. They went down on their knees. The minister prayed fervently, but when he had ended, MacDonald wouldn't utter a word. Dr.

McElveen leaped to his feet, shouting with indignation: "Now I know you're no Scotchman. You've gone back on me."

"Get down again," whispered MacDonald, huskily, "I'll pray." And this is what he prayed in agony of soul: "O God above, make this minister man know I'm a Scotchman, for Jesus' sake. Amen."

"I knew I'd won then," said Dr. McElveen, telling the story. MacDonald hasn't taken a drink since. He confessed Christ, joined the church, and continues to this day a sober, consistent Christian.

We come next to

4. *Emotional Intensification*

The function played by the emotions in health states is an exceedingly wide one. This is at once apparent to those dealing with the mentally or physically sick. While we cannot separate the idea and the emotion in experience and practice, and although the emotional element must be recognized and employed all the way through in psychic reëducation and really belongs to it, so great is the influence of this, the affective side of the mind, that we give it separate treatment.

The idea sets the mental mechanism in proper order for discharge; the emotion furnishes the power for its effective discharge. Sir Clifford Allbut has said: "Still it is true that if reason be at the helm, the breezes spring from the emotions. Without passion to fill the sails, the helmsman makes no voyage."

Franz Boaz, in his *Anthropology*, says: —

"A study of primitive life shows that particularly every customary action attains a very strong emotional tone which increases the stability of the custom. These forces are still acting in our civilization.

"Anthropology teaches that man the world over believes that he follows the dictates of reason, no matter how unreasonably he may act; and the knowledge of the existence of the tendency of the human mind to arrive at a conclusion first and to give the reason afterward, will help us to open our eyes, so that we recognize that our philosophic views and our political convictions are to a great extent determined by our emotional inclinations and that the reasons which we give are not the reasons by which we arrive at our conclusions, but the explanation which we give for our conclusions."

Höffding says: —

"It is because of the movements of feeling accompanying all ideas and thoughts, that knowledge becomes a power in the mind."

Clouston says: —

"The conduct of mankind is chiefly governed by the emotions, instincts, and impulses. Spencer traces all human action to the desire for pleasure in a large and philosophical sense of that term. If this is so, then the education and the hygiene of the emotions and impulses must be of very highest importance in the life of each individual man and woman and in the life of society."

The intimate relation of the emotions to physiological processes and their influence upon them and the influence of the latter in turn upon the emotions have been pointed out by psychologist, neurologist, and physician.

Ribot says: —

"In fear, suppress the palpitation of the heart, the hurrying breath, the trembling lips, the widening muscles, the peculiar state of the viscera; in anger, the heaving of the chest, the congestion of the face, the dilatation of the nostrils, the clenching of the teeth, the staccato voice, the impulsive tendencies; in sorrow, get rid of tears, sighs, sobs, sorrow, anguish, what will

remain? a purely intellectual state, pale, colorless, cold. A disembodied emotion is a nonexistent one. There have been many objections on the part of the psychologists and physiologists to James's Theory, but still its hygienic suggestions remain."

Sherrington has pointed out that there is a strong bond between emotion and muscular action. If emotion is developed in intensity, it impels toward vigorous movement. Every vigorous movement of the body involves also the less noticeable coöperation of the viscera, especially of the circulatory and respiratory organs. Prince would add the secretory glands of the skin. The extra demands made upon the muscles that move the frame involve a heightened action of the nutrient organs which supply the muscles the material for their energy, and also involve a heightened action of the sweat glands to maintain the thermic equilibrium.

"We should expect," Sherrington remarks, "visceral action to occur along with muscular expression of emotion" and "We should expect," Prince adds, "that through this mechanism emotion should become integrated with vasomotor, secretory, and other visceral functions."

Clouston has pointed out the rôle of emotion and its physiological expression in child life. In *Hygiene of Mind,* page 84, he says: —

"The importance of emotion as a part of a child's life cannot be overestimated. As the different emotions arise in the child there is provided by Nature a series of muscles in the face and eyes to give them outward expression. As an index of how the subjective feelings are coming into existence, it is essential to study these muscles. They are a wonderful group. Each

one is very small in size, but it has an enormous number of nerve fibers coming from the brain to set it in motion. There are, including those of the eye, twenty-five of them on each side of the face. They surround the mouth, they cover part of the nose, they surround the orbit, and they exist in the brow and cheeks. Along with those we must take into account the small muscles of the larynx which produce sound and regulate tone. The eye also has its own muscular apparatus round it and inside it."

In the light of recent investigations which put emphasis on the lack of development in early childhood, it is significant to quote further from Clouston when he says, in the same work, page 86 : —

"A child that at two years old cannot laugh heartily, does not weep readily, and whose face looks dull and immobile, is not in a normal condition. No one can study the facial expression of the children of the very poor and the children who are suffering from rickets and scrofula without being impressed with the deficiency in facial expression, which they exhibit. They are in ill health and need hygiene and medical care. When restored to health, their muscles of mental expression gradually learn to indicate their emotions and passions. Face and eye expression becomes thus the chief means of diagnosing mental lack of development. In insanity the face and eye expression is also one essential means of ascertaining the mental condition. In fact, through those mind muscles largely we come to know the mental state, the intelligence, the passions, and the organic comfort or discomfort of health and disease respectively."

Hack Tuke, in *The Influence of the Mind upon the Body*, Vol. 2, page 121, says : —

"1. The emotions powerfully excite, modify, or altogether suspend the organic functions.

"2. This influence is, in all probability, transmitted not only through vasomotor nerves, but through other nerves also; namely, those in close relation to nutrition and secretion. As when the excitement is of peripheral origin, a sensory or afferent nerve excites their function by reflex action, so when emotion arises, it may excite the central nuclei of such afferent nerve and this stimulus be reflected upon the efferent nerve; or it may act directly through the latter.

"3. In regard to the processes of nutrition, the pleasurable emotions tend to excite them. Hence the excitement of certain feelings may, if definitely directed, restore healthy action to an affected part.

"4. Violent emotions may modify nutrition, various forms of disease originating in perverted, defective, or inflammatory nutrition are caused primarily by emotional disturbance.

"5. As respects secretion, the emotions by causing a larger amount of blood to be transmitted to a gland increase sensibility and warmth and so stimulate its function, or they may directly excite the process by their influence on nerves supplying the glands.

"6. Painful emotions may modify the quality (*i.e.* the relative proportions of the constituents) of the secretions.

"7. The emotions may check secretions, either by extreme acceleration of blood through a gland, by unduly lessening its afflux, or by direct influence upon the gland. Although, as a rule, the activity of those glands which bear special relation to an emotion is in a direct ratio to its force, the secretion is checked when the emotion is excessive.

"8. The pleasurable emotions tend to act only in one direction, that of increased activity of the secretions, but the painful emotions act both in stimulating and arresting secretion. Thus grief excites the lachrymal and fear the salivary glands, while anxiety suspends the gastric. Extreme fear induces perspiration."

In conclusion on this point Tuke says: —

"While the intellect confines its operations mainly to the brain, although capable of exciting motion and the organic functions, the emotions act with by far the greatest force upon the heart and lungs, the vessels, and the glands. Probably we cannot go much beyond these general principles which, combined with the law that any emotion, that either by its character or suddenness depresses the activity of the controlling power of the cerebrum, allows of the irregular or excessive action of the encephalic, spinal, or sympathetic nerve centers, will generally serve to explain the changes induced in the body by varying mental, especially emotional, states."

In speaking of the influence of the emotions on sensations, Tuke, page 207, says: —

"1. Thought strongly directed to any part tends to increase its vascularity, and consequently its sensibility. Associated with a powerful emotion, these effects are more strikingly shown, and, when not directed to any special part, an excited emotional condition induces a general sensitiveness to impressions — an intolerance of noise, for example, or cutaneous irritation.

"2. Thought strongly directed away from any part, especially when this is occasioned by emotion, lessens its sensibility.

"3. The emotions may cause sensations, either by directly exciting the sensory centers and the central extremities of the nerves of sensation or by inducing vascular changes in a certain part of the body, which excite the sensitive nerves at their peripheral terminations."

Recent experiments have shown that the influence of unconscious and conscious emotional complexes or of conscious ideas associated with an emotional tone

in the waking condition, there was no lengthening of the reaction time, yet these same test words caused a marked acceleration of the pulse rate when the patient was placed in experimental abstraction. When the patient was hypnotized in this artificial state where the memories of the experiences were vividly recalled, the same test words caused a lengthening of the reaction time. This case demonstrated that subconscious memories which cannot be voluntarily recalled in the waking condition, can cause the same physiological reactions as conscious memories.

Dubois recognizes the great part that emotion plays in the psychoneuroses. He believes it is ideogenic. Then follows the irradiation of the stimulus to other centers, the wakening of previous mental representations that are instinctive and acquired, creating psychic emotion. Then follow the physiological manifestations in actions. The repetition of an emotional movement facilitates its automatic reproduction, and the more the reaction is established in the lower centers, the more it escapes from the control of the psychic ego — it thus may become a reflex. The radiation of a sensation, whether like the original or not, sets it off. So many persons allow themselves to be impressed by all the sensations they experience. Some functional disorder strikes them with fear. If they have a palpitation of the heart, they immediately dread imminent syncope; a sensation of vertigo makes them fear for their head. They are afraid of all diseases; they are even afraid of their fear. The emotional discharge always serves as additional stimulus by way of the sensation it produces for the subject.

Dubois further considers emotion in its relation to fatigue. An emotion tires the organism and particularly the nervous system more than the most intense physical or intellectual work. Terror or anger is enough to provoke a stroke of apoplexy; to lead to syncope; to paralyze the limbs; to bring on an attack of madness. Simple ill humor caused by those who

surround us can take away all our enthusiasm and energy. And let us note the fact that if the conduct of others has been the cause of our emotion, it is really we ourselves who have created it by the manner in which we have reacted. On the other hand, a pleasant word, a reconciliation, an optimistic reflection can give us strength. If we can, by a healthy philosophy of life and by moral hygiene, suppress this toxic element of emotion, we shall rid the greatest physical and intellectual fatigue of its harmful influence.

Bleuler and Freud have made new and suggestive contributions to our knowledge of the affective states.

Bleuler uses the term affectivity (German, *Affectivität*) in a broad, general way to designate not only the emotions in their peculiar sense, but also the mild feelings or feeling tones of pleasure and displeasure in all possible experiences. He sharply differentiates these processes from (1) a mass of centripetal processes, sensations, perceptions, such as the feeling of warmth, body feeling; (2) intracentral processes of perception, whether these have reference to happenings outside us, as the feelings of certainty, of probability, or to happenings within us, such as feeling of being sad; (3) indefinite or unclear knowledge, whether it is direct perception or a conclusion which is unclear or unconscious in its elements.

It is affectivity in this narrow sense which has definite effect upon body and mind. Whether I feel my intestine or not, whether I have a feeling of certainty or of mistrust, that is all irrelevant for my *psyche*, as long as an emotion is not added. If an emotion arises, it at once rules the whole *psyche*.

With man there corresponds to the emotion a mass of bodily phenomena which are well known; of the heart, the vasomotor system, the tonus of the muscles, metabolism, tear, intestine, or sweat glands, and the whole musculature. Much more important are the psychical effects. Emotion generalizes a reaction. Emotion, indeed, is a generalized reaction. Through the emo-

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tions all the associations which oppose them are inhibited; those which correspond to them are strengthened. Thereby the momentary power of the activity becomes heightened. It is self-evident that never can all associations which do not harmonize with the emotion, be wholly suppressed. If these are of an indifferent nature, the emotion is easily carried over to them; the place where something unpleasant has happened to us becomes hated by us. Hate attaches not only to the insulter, but also the accidental participant to whom it long, often always, clings. The one who brings us bad news becomes hated.

Through this carrying over of emotion or irradiation, the effect of the same on conduct naturally becomes further strengthened and deviations from the direction once hit upon are won with difficulty.

Emotions have further the quality of continuing longer than the releasing experience. He who has seen something worth striving for, which has stirred his emotions, will seek to gain it, even if the goal of his look is withdrawn and the continuation of his striving is in definite direct relation to the strength of his emotion. Thus affectivity determines the continuance of our activity.

Affectivity is, much more than deliberation, the impelling element in our activities and undertakings. All impulses and instincts are, so far as we observe these in ourselves or analyze them out of the behavior of animals, bound up with emotions. So are the motives bound up with knowing, but also much more closely with willing. To put in the best terms: affectivity is the wider notion of which willing and striving signifies only one side. Affectivity, which is one with our impulse and desires, rules wholly the direction of our striving. Logic, deliberation, appear, in more exact examination, only as a servant which points the way to the goal and employs the necessary tools. With right Harry Campbell says: "Men preach what they think; they do what they feel."

The examination of the emotions under pathological conditions and in dreams is throwing a flood of light upon the wide reach and vast influence of the emotions.

In pathology it has been shown in the clearest way that affectivity over against the cognitive processes possesses a certain independence; that the emotions can separate themselves loose from the intellectual processes which release them and can connect with others. It is well known that they can encroach on other psychical experience associated in time or in contact with a process emphasized by feeling. So can an unpleasant but passing morning experience spoil our mood for the whole day.

In the sphere of the sexual feelings there occur conversions, suppressions, and displacements, which are largely due to the inhibitions put upon our moral and social life, which make it impossible for the well-reared woman to live out and think freely in these spheres. This often results in serious impairments of health and in split-off complexes or, long hidden in unconsciousness, plays a mischievous rôle.

In very young children, where naturally intelligence is very limited, there are remarkable instances of the power of affectivity. Associations are few, but when the affective stimulus is furnished, it is wonderful to see the ready reaction. Bleuler furnishes instances of this.

Bleuler, differing from Kraepelin and most psychiatrists, holds that affectivity in the case of pathological types does not run out, but lies waste. In the more serious brain diseases, the feelings do not fail; on the contrary, they influence the more injured intellectual processes more than in the case of the sound. It is a question here of disturbance of affectivity. This is seen in different ways according to the mental or physical trouble. If it is possible to present the patient's family, friends, or business in different relations, the emotions will appear. Bleuler summarizes on this point as follows: —

"Affectivity as such is preserved in the case of the organic psychoses. The feeling reactions are adequate to the intellectual. They beat too easily and have no continuance. The blunting of the feelings is a secondary matter and rests upon the fact that the idea cannot be thought perfectly, so that no feeling reaction can correspond to them in a normal manner. On the contrary, affectivity rules the associations much more than in the sound."

Bleuler maintains that suggestion and affectivity have the like effect on mind and body. So far as can be judged, they work in the same way. Suggestibility is active in children before intelligence, just as affectivity.

The greater the feeling worth of an idea, the more infectious it is.

In autosuggestion the effects are the same as in affectivity.

The relation of suggestibility and affectivity to the attention is the same; likewise to pain sensation.

The knowledge of the properties of the two is still not far enough advanced to enable us to see whether a great or limited suggestibility can be brought into union with the presence or absence of definite situations of affectivity.

It can be said, however, that suggestibility is one side of affectivity.

In the psycho-analytic method of Freud, there is hidden, often deep down in the subconscious life of the patient, an ideational complex with its roots in his early life and reënforced by experiences in the course of his life, with its strong emotional coloring which has not worked off normally in some appropriate reaction for the release of its energy. It has been repressed and, because of its unpleasant nature, it is kept repressed. Seeking, as is natural for it, to find expression, it employs different channels, and if it cannot find easy channels in the shape of other ideational complexes toward which the waking consciousness is indifferent, to which it can

transfer its emotional tone, it will use all sorts of subterfuges, employing at times conversion into somatic effects in the shape of tics, spasms, paralysis, delusive ideas, hysteria, etc. Because these ideas so strongly tinged with emotion play off in the subconscious, they are hard to deal with and baffle many practitioners. It is the object of the practitioner to unveil these hidden complexes, to bring them face to face with the subject, and with their emotion, allow them some appropriate and adequate reaction. The psycho-analytic technique proceeds upon the assumption that the working off in some appropriate conscious reaction is far better, whatever the experience has been which caused the trouble, than to allow it to continue to do its hidden work in the dark, very much to the grief, even the wounding and maiming of the health and character, of the patient. In psycho-analysis the play of the emotional element is seen very markedly and in all the subtlety of its rôles.

Freud, in a lecture before the Vienna Medical Doktorencollegium, Dec. 12, 1904, in speaking of his method, said: —

"You need never fear that the patient will be harmed by the shock produced in the entrance of his unconscious into consciousness, for you can readily theoretically understand that the somatic and affective activity of the agitation (*Regung*) which has become conscious, can never become as great as those of the unconscious. For we only control our agitations by directing upon them our highest psychic activities which are connected with consciousness.

"The disclosure and translation of the unconscious goes on under the constant opposition of the patient. The coming up to the surface of this unconscious is bound up with displeasure and against this displeasure he is repelled. In this conflict in the soul life of the patient, you now take a hand. If you succeed in bringing the patient to accept, out of motives of a better insight, that which has been repressed, as a result

of the automatic regulation of displeasure, you have performed a piece of work of education upon him. There is still education to carry on if you move a man who does not willingly quit his bed in the morning and he keeps it up. As such an aftereducation for the conquering of inner opposition, can you conceive in general terms, can you regard in general terms, the psycho-analytic method. Especially is aftertraining essential in the psychic elements of the patient's sexual life, for nowhere have culture and education produced as much harm as here, and it is here, as experience will show you, that the controlling etiologies of the neuroses are found."

As Bleuler hinted, Münsterberg shows the close relationship of emotion with suggestion. He says in his *Psychotherapy*, page 88: —

"Emotions reënforce our readiness to accept suggestions." "The whole meaning of emotion in the biological sense is that it focuses the actions of man into one channel, cutting off completely all the other impulses and incipient actions. Emotion is, therefore, for the expressions of man what attention is for impressions. An emotional disposition means thus in every case a certain motor setting by which transition to certain actions is facilitated. It is only natural that a belief can settle the more easily, the more it is favored by an emotional disposition, as the motor setting for the one must prepare for the other."

Emotions, then, in the light of our discussion, synthesized with peripheral sensations and with ideas and ideational complexes, mold his actions for his conscious life; and the same synthetizations, coupled with those of organic sensations in the realm of his unconscious life, shape his health. The quality, intensity, and duration of his emotions determine man's interest

in the things that attract and arouse him; in other words, that fix his goal. They determine his attention. They furnish the standard for his ideas and the molds of his imagery. They blaze the trails for his ratiocinative thought. They are the mainsprings of his power. They have wonderful adaptive capability, allowing freely of transfer. They abide when sense perception wanes and intelligence becomes broken. They project, own, and carry through the building of the road of man's health and total well-being. The senses make the original surveys; the cognitive powers collect materials and machines and, like good contractors hired for their work, — important, indeed, it is, — do their work well, though this is not without its flaws that need rebuilding and repair. This road is that of man's complete well-being, which means not only the collection of material goods, the realization of a perfect social order upon earth, and the securing of eternal mansions for his immortal soul, but also that which concerns him so much here and now, the securing without fail of that health of body and mind which will enable him to carry on these other, considered the main, quests of his existence.

We may refer to this principle, then, as "The Energization through Emotional Tone or Emotional Intensification."

In concluding our discussion of the emotional elements in psychotherapy, we may ask, are we here not on dangerous ground, especially if we depend much upon it: appealing to it and seeking to harness it? Do we not leave scientific exactness and cast sane and safe methods to the winds by introducing an element which is incapable of a satisfactory scientific treatment

and objective control? Here is a realm that lies beyond logical treatment and a strictly rational management. The emotional life is so unsteady — her speech and her actions are so capricious. To live in any wise obedient to her voice is to be a slave to passing humors, to be subject to influences that vary more than the winds. Here the frolicsomeness and freaks of feeling, the fluctuations of moods, and the outbursts of passion need intelligent control — we cannot trust them — we must bridle them. So we have bridled them, and some are intent on bridling them still more. But others, who are amply proving the wisdom with which they speak, say they do not need to be bridled. They are intelligent, only we have been too blind and prejudiced to understand their high intelligence. We have not had the patience to study them carefully. We must recognize that they have a meaning, vastly important not only for our health, but for the regimen of our whole life. They have their language, and it is our fault that this language remains so foreign to us. They cannot give their full meaning in logical forms of speech. On this we must insist. Action and reaction in our psychophysical organism is a far greater thing than can be taken account of by our finely differentiated and therefore narrowed sense organs and given account of by the refinements of our logic. It is just here where psychotherapy breaks the analogies and claims of physical and chemical causation. It must deal with vital organization and mentality in its widest sweep. Those who are apt in handling cases marked by disturbances of normal emotion confess that here the classifications and procedure of present scientific methodology will not meet the situation. A large mind and a more liberal spirit is the

demand of the time. Scientific medical men are acknowledging these things. A different tone is entering and possessing standard medicine. This new language, yet only in its monosyllabic stage, as it were, is coming into use. Abnormal psychology and psychiatry are at work with it, with marvelous results. Scientific psychology is beginning to reckon with it. So startling and fascinating are some of the results of its investigations that some of those who have been successful in catching its meanings are, under the stress and spell of new discoveries, putting more emphasis upon them than is perhaps warranted, and promising more than they can fulfill.

But what makes the whole situation significant is that this language is as old as humanity, as old as the first humans who responded in a human way to their complex environment, including particularly that of their fellow man, with emotional tone. It has remained largely a mute, a sign language. It has had no careful and satisfactory science. Its philosophical bearings have been somewhat exploited.

Professor Royce, in his *Studies of Good and Evil*, page 232, says: —

"Meanwhile let us lay aside, once for all, the petty Philistinism that talks of the evolution of humanity out of so-called 'dead-nature' as if it were necessarily a vast progress from 'lower' to 'higher' or from the meaningless to the world full of meaning. What value human life may get, we in a measure know. But we certainly do not know that the nature experience whose inner sense is not now communicated to us is in the least lower or less full of meaning. Our human evolution is, as it were, simply the differentiation of one-nature dialect, whereby a group of finite beings now

communicate together. We had no right to call the other tongues with which nature speaks barbarous, because in our evolutionary isolation from the rest of nature we have forgotten what they mean."

Much of the deep, glad joy that is in this universe of ours man has missed, not because he was not made with an endowment for entering into it, but because he has willfully put so much emphasis on the development of one aspect of his nature that he has forgotten or little realized the possibilities of another; or is it the case of a need founded in infinite wisdom that man the finite develop one capacity before he develop another? He must needs know, before he loves. We would hardly say it. In the light of our discussion, we should say what we are led to believe for other reasons, he must needs love in order to know. But he has followed the former order: knowledge, love. Greek philosophy preceded Christianity, but the man of knowledge now sees that in his knowledge he misses something, and in his practical dealing with his fellows in the therapeutic art, he must recognize in a larger way the emotional side of his nature.

Dr. James J. Putnam has said: —

"It has been asserted that we physicians have not adequately appreciated the legitimate emotional needs of the people who make the large popular movements possible, and have not prepared ourselves to offer them a sort of leadership that we could offer and they accept. My own experience induces me to believe that there is something to say for this opinion."

Münsterberg declares: —

"The unprejudiced psychotherapist will be perfectly able to find room for such [sudden, mysterious] cures, and

if it is the duty of the scientific physician to make use of every natural energy in the interests of the patient's health, he has no right to neglect the overwhelming powers of the apparently mysterious states. The psychotherapeutic energies which work for real health outside of the medical profession form a stream of vast power, but without solid bed and without dam. That stream when it overfloods will devastate its borders and destroy its bridges. The physicians are the engineers whose duty it is to direct that stream into safe channels, to distribute it so that it may work under control wherever it is needed, and to take care that its powerful energy is not lost for suffering mankind."

It is in the emotional sphere that life takes on multiplicity, variety. Without the quickening impulses from the emotional side of our lives, they would so quickly become stereotyped, fade, and die. Intellectualism so soon settles into ruts. Norms, ideas, and standards become conventionalized. From the realms of feeling must blow the winds of emotion and passion strong enough to break these forms and warm enough to melt them so they can be shaped anew. The fixed forms of creation have yielded before the devotion and the passion of a Darwin, and man has entered upon a new era — one that possesses a consciousness that he has now the power beyond that which he ever held before, of controlling his present life. And the time has come for man to correct the perversions, subversions, repressions, and conversions of his emotional life and so employ his emotional powers directly or by sublimation as to secure their wonderful energy in getting and keeping health; and through this perfect health to realize the end of his being as subcreator and ruler.

Professor John Dewey, in an article "Darwin's Influ-

ence upon Philosophy," in the *Popular Science Monthly*, July, 1909, says: —

"When Henry Sidgwick casually remarked in a letter that as he grew older his interest in what or who made the world was altered into interest in what kind of a world it is anyway, his voicing of a common experience of our own day illustrates also the nature of that intellectual transformation effected by the Darwinian logic. Interest shifts from the wholesale essence back of special changes to the question of how these special changes serve and defeat concrete purposes; shifts from an intelligence that shaped things once for all to the particular intelligences which things are now shaping; shifts from an ultimate goal of good to the direct increments of justice and happiness that intelligent administration of existent conditions may beget and that present carelessness or stupidity will destroy or forego."

5. *Motor Reëducation*

To psychic reëducation must be joined motor reëducation. A true psychic reëducation will include the latter, but in order that motor reëducation may receive the emphasis it deserves, we place it under a special head.

Man is a creature of restless activity. There is need of his being such. There is much to do, and the span of his life is short in which to do that which lieth to his hand. Moreover, there is growth, development, blessing in work. The conception of work must be a very wide one, for man himself is a many-sided being. His needs are very diverse. To satisfy any of his true needs affords a legitimate sphere of work. The very conception of man as primate in the world in which he lives and as the appointed ruler of all that is in his

world urges him on to ceaseless activity in realizing his sovereignty.

But for the immediate purpose in our discussion these are general principles. The one that specially concerns us is that no thought or emotion is perfected until it finds outlet in appropriate activity. Normal life and health is seen where the desires for the fulfillment of the great aims of the individual's existence are being realized in such appropriate activity. When this fulfillment is hindered or checked, owing to wrong or ill-regulated thought, emotion, and work or activity, there is trouble, and there arises the need of psychic and motor reëducation. No mere correction of the thought will be sufficient. It must be finally and fully established and maintained in healthful activity which is work of the proper kind and the right amount. In fact, we cannot be sure that thought is right until it finds its expression in some finished work which can be objectively verified. Every single thought weighted with human welfare and every daring system of thought, howsoever presumptuous, must be brought thus to this bar of judgment in some form or another.

In the psycho-analytic technique, the importance of thought having adequate expression in some sort of motor reaction is seen very clearly. If ideas that are strongly colored with emotion are not allowed this adequate expression necessary for their full discharge, an outlet will be sought in ways that are very questionable to the waking consciousness. And the attempt on the part of the latter to keep these repressed ideas or complexes from such expression will lead to a conflict within the *psyche* which causes serious troubles, psychically or somatically, or both. If the troublesome idea

seeking expression is brought boldly to consciousness and then given adequate expression in some real motor channel such as speech, gesticulations, or the usual expressions of vexation, grief, or the like, the mischief of opposition and conflict between the two warring elements of the self is cured.

In our changing social customs and moral ideas the pedagogical applications of these truths are exceedingly important. Adequate motor expression would save many of our youth from the repressions which parents, teachers, and religious advisers are wont to impose. This expression can be turned to channels which are not obnoxious to decency nor abhorrent to any social order or religious body. If prevalent channels for such expression are not permitted, it is the duty of the tabooing order or body to provide a substitute for them. If it does not, it can blame nobody but itself if there are escapades and violent outbreaks of a scandalizing nature, in addition to a train of evils in the way of personal mental suffering and broken health.

If the work take the form of some satisfaction of other men's need, however small, it will prove more beneficial in its healing aspects. Man is an altruistic being, and labor for others greatly increases the joy and satisfaction that men get out of work. So profound is this truth that it has proved the salvation of many a life that would otherwise have been broken or incurably maimed. Disappointment, griefs, and bereavements that are body and mind wrecking have been cured by such work.

Motor reëducation proves very helpful in serious functional, even organic, troubles. So versatile is Nature that often failure of function, owing to organic

lesion or extirpation of organ or nerves, may be repaired through the vicarious functioning of other organs or nerves.

The motor educational methods can harmonize muscular incoördination. It is a training in motility when this motility acts in an abnormal manner. These methods of treatment by motor reëducation are particularly applicable to such organic diseases as locomotor ataxia and the ataxias of childhood, to such functional disorders as the various tics or habit spasms, and to certain hysterical disturbances.

Motor reëducation is secured in two ways: first, restoration of initiative through work; second, final establishment of health through successful work. As these two principles will be treated in our discussion of the technique of psychotherapy, we will postpone further discussion under this head until we reach these two principles in the following chapter.

In summary, in this discussion of the psychotherapeutic armament, we would call attention to the close parallel between the *psyche* of normal psychology and the *psyche* of psychopathology or psychotherapy. We have found, however, that there has needs been the shifting of the initial attention from the ground of positive knowledge to that of faith, but that by doing so, we were not by any means moving out of the bounds of the *psyche*. We come to that territory of it which affords us an easy entrance into the hitherto hidden and inaccessible regions where sickness or health is determined. Psycho-analysis gives us a knowledge of the paths and roads through this little surveyed region. Suggestion is the main road here; it has many branches.

And by it or its branches every part of this realm is to be reached. The emotions are the purveyors of power here even more markedly than in the clear upper sphere of conscious life, and from this lower land issue the commands for action; for the most of our lives, by a very considerable preponderance, are regulated and ruled by the mandates from this realm; all our life with its exceedingly diverse and manifold interests from physiological functioning up to abstract reasoning draws, in whole or in part, from this realm, and much more than from the conscious realm. Motor expression is mainly within the power of the conscious mind, although much of this it hands over to the lower sphere. But it generally has its hand upon the helm of voluntary activity, in order that the integrity of the self may be sustained; but even in this the waking self needs to learn many lessons from the older, larger, and wiser power that rules in the lower, even if the crown and scepter is seemingly in the hands of the upper power. But we must not separate them. They act together for the weal or woe of the individual, and happy are we if we are coming into a more complete knowledge of their possible perfectly harmonious inter- and co-working.

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CHAPTER IV

The Principles of Psychotherapy

II. PSYCHOTHERAPEUTIC TECHNIQUE

But we must now come even closer in our discussion to the actual operation of the essential psychotherapeutic principles in their detailed individuality. And here we are concerned with the psychotherapeutic technique. Here we see the very pulsating heart and life of our subject.

The whole aim of the psychotherapist is to correct the personality of the patient that has somehow become abnormal. The practitioner, representing normal human personality, aims to remove the warps, untie the knots, and supplement the limitations of the patient's perverted life. The work involved in attaining this end we may state as *Readjustment by Reorientation.*

The patient sees life without a true perspective. There is wrong relatedness. A new adjustment to his whole environment — to certain aspects of his own life, to his fellow men, to nature, to the whole scheme of being — is necessary. A wider outlook must be afforded. Some things of small moment have acquired too much importance in his estimation. Important things are of little interest. In the process of these reversals, thought and conduct have become abnormal. A reinterpretation of many things from the standpoint of a fully normal life must be received.

One of Dr. Prince's patients wrote him after treatment: —

"Something has happened to me. I have a new point of view. I don't know what has changed me so all at once, but it is as if scales had fallen from my eyes. I see things differently. You know what I was a year ago. You know what I am now, not much to be proud of, perhaps, but I am the work of your hands and a great improvement [on my poor old self]."

In order to effect this orientation, removal from home or the usual surroundings may become necessary. Dr. Weir Mitchell has laid down isolation as a very essential element in psychic healing. A typical case is that of a talented young woman, one of a family of four, given by Fallows in *Health and Happiness*, page 211: —

"We love each other dearly," to use her own words, "but every one of us is very highly strung and nervously organized. We are all doing work, artistic or intellectual, that uses our emotions as well as our brains. My own work takes a good deal out of me (I think perhaps I do it too intensely) and I often find myself cross and irritable with the family and impatient over little things."

Fallows advised her, extending the suggestions over several interviews, to be away from her family for some definite time every day; to see a friend whom a dynamite explosion would not disturb and try to gain some of her calm by reflection; to prove their love for each other by taking a vacation from all the others every day. Such artistic temperament needs room for expansion. It is so alive to sights and sounds, to vibrations of feeling and emotion, that the wear and tear is much greater than to a practical, evenly balanced person. "With such people as you, there is likely to be an atmosphere charged with feeling and emotion and unless you have learned poise and self-control your nerves snap like

electric sparks and you fly out with biting words that you do not mean at all.

"The first preventive measure, then, is to leave your family for a time and see somebody or something different every day. This definite change is like opening the windows of your mind and drawing in thoughts of quiet and strength and serenity that will help you to keep calm whatever the emotional turmoil about you."

Cessation of work for a season may be requisite. This Dr. Mitchell calls "rest cure." Further, it may be necessary to change conditions or surroundings of the work. This change must be first of all psychic. Occasionally external circumstances must be modified, as in the case of a newspaper compositor, whose readjustment was brought about by the dismissal of an ill-principled, nagging foreman.

Any one who studies the deeper phases of life to-day will understand the necessity of much readjustment. In industrial, social (including the family), and religious life, there have come many changes. Much unrest, discomfort, and even mental pain arises from these changes, to which there is a tardiness of orientation. Deep-seated and biologically long-established instincts are being ruthlessly handled by many persons under the pressure of current social and moral standards and conventions. Nervous troubles and, in consequence of these, body-wrecking complaints are the result. Psychotherapy in its wider social and moral bearings together with a broad pedagogy and enlightened religion will be the greatest safeguards against the hysteria of fanatical socialistic propaganda to which we are now exposed.

Dr. Irwin O. Allen, in the *Lancet-Clinic* of Oct. 22, 1910, page 384, has said: —

"Our material progress has kept pace with our cerebral evolution, but on account of precedent, timidity, brain fag, greed, and the like, our progress in civil, social, religious, and educational affairs has been delayed; consequently our more barbarous ideas are not in accord with our better intelligence. When the standard of human relationship is in accord with our advanced ideas, the mystery of psychopathies and of psychotherapeutics will largely if not wholly disappear. And then medicine, religion, philosophy, and science will be united in one grand effort for the betterment of the human race."

Dr. Evelyn Garrigue, in the *American Journal of Obstetrics*, Vol. 59, page 43, says: —

"Our practical work in prophylaxis to stem the tide of increasing insanities and neuroses goes still further in this age of rapid pace with soul-destroying competition and unsatisfied personal ambition. As Professor William James expresses it, 'It is no small matter to inoculate seventy millions of people with new standards; yet if there is to be any relief, that will have to be done.'"

Bishop Fallows, in *American Journal of Clinical Medicine*, Vol. 16, page 386, states: —

"Backed by the conclusions of science, grounded in the eternal verities of religion, we can teach with authority the lessons that will bring about in time a healthier, more stable, better poised nation."

Prebendary W. Yorke Fausset, in *Medicine and the Church*, page 205, says: —

"We are all influenced by our environment for better or worse. The material and visible conditions of life — our home, our friends, our associates, our country, our daily occupations — contribute to make us what we are. It may be difficult or even impossible to attain to a

stable equilibrium of perfect goodness, perfect health, perfect happiness. But there may be a continuous adjustment, and it must be the practical aim alike of religion and science to mold the individual by the environment which will best harmonize his personal good with the good of the whole."

Dr. John E. Donley, in *Journal of Abnormal Psychology*, April and May, 1911, page 1, says: —

"Every psychotherapeutic procedure of whatever sort has in view this definite end — to bring about a readjustment, some sought-for and desirable reorganization of the individual in respect of his inner and outer experience; to assist him as well as may be in his efforts, hitherto frustrated, toward the consummation of a more harmonious adaptation to his social and physical environment."

The end is not merely, as Dr. Donley puts it, to eradicate the superficial disturbances which sometimes disappear with deceiving facility, but to guide the development of mind, to help toward self-realization; but also what is of equal, indeed of greater, importance, to prevent the occurrence of future conflicts, is the business of psychotherapy. Prophylaxis should be its watchword. All this leads up to the need of a philosophy of life. Psychotherapy has in some way or other to help men to live.

Thus it will be seen that the readjustment needed is not one to save the patient from an immediate ill, but so to develop him in mind and body as to save him from future ills; and as psychotherapy as a science and art is developed, it will give us the best possible prophylaxis that man has yet discovered in the treatment of disease by scientific methods.

This readjustment, then, which is so broad and which

must be kept in view by the psychotherapist is secured through the operation of the following seven principles, which constitute the *Psychological Principles of Psychotherapy.*

These are the steps by which one is to proceed in the use of any form of psychotherapeutic treatment. Emphasis may not necessarily be put upon them before the patient, but any successful practitioner has these things more or less in mind as he is dealing with any case. These are

1. *Confidence in the Therapeutic Agency*

It has been well established that the efficacy of any medicine and the success of any physician lies largely in the trust the patient reposes in the one or the other or both, to make him well. Drugs come and go in popular favor and so with the doctors. As long as the favor lasts they do the work. When people begin to lose confidence in these, a new agency must be sought. There is a saying among doctors, "Hurry up and use this medicine while it is efficacious." Expression of this confidence is often sought and gained by the practitioner, in order to increase the patient's trust in the healing agency, either the method or the man or both.

"Confidence," says Feuchtersleben, "acts like a real force." It is not so much the quality of the faith nor the object upon which it rests, but the strength of the faith that is of vital moment, so far as the removal of a given disorder is concerned. It must be granted, however, that the character and object of the faith will have much to do with the strength of the faith and will thus affect favorably or unfavorably the healing and the maintenance or nonmaintenance of the health.

Krebs, in his *Law of Suggestion*, page 68, says: —

"Mental healing depends for its success upon harmony or agreement between healer and patient, whoever that patient may be. A platform of mutual confidence and respect must be built before the best results can be obtained. The subject must receive the word which the guide speaks for him."

Cutten, in the *Psychological Phenomena of Christianity*," page 210, says: —

"Trustful expectation in any one direction acts powerfully through the subconscious, because it absorbs the whole mind, and thus competition is excluded. It is this which acts in faith cure, although some abnormal conditions may also arise to assist the suggestion."

Dubois, in the *Psychic Treatment of Nervous Disorders*, page 226, says: —

"It is necessary from the very start that he [the physician] should establish between them [patient and physician] a strong bond of confidence and sympathy. Even at the first interview, this relationship must be decided upon. The patient should immediately feel that the physician does not regard him only as a client; not only as an interesting case, 'but that he is a friend, with no idea but to cure him.' We practitioners ought to show our patients such a lively and all-enveloping sympathy that it would be really ungracious of them not to get well.

"When the patient experiences this state of mind toward the physician, he is already well advanced on the way to cure. He is like one under a spell of kindly thought and this moving joy gives him at once the feeling of euphoria. The physician experiences the countereffect of this emotion and can also say to himself: 'That is all right; my patient will get well.'"

"It is imperative," writes Dr. Henrik G. Peterson of

Paris, "that the subjective belief be established, and here the physician's own individuality, in all its shades, is a factor for or against his success. Moreover, it requires moral courage and force of character to withstand the temptation of appearing wonderfully apt before the gaze of ignorance and curiosity, and by dutiful patience to renounce rapid successes when they are not only incongruous, but really dangerous."

In religious healing the largest importance attaches to faith. Faith convinces the believer of the reality of its object and its trustworthiness together with that of the intermediary. There is also a belief in the act of faith as also real. In every religion, therefore, where the fundamental reality upon which faith rests is believed in as all good and all powerful, it is natural that there should issue from the same a healing by faith. In Christianity this is best manifested in the filial attitude and the rights and privileges of the sons of God. In some Christian cults the healing note is powerfully struck. In these, God as a person or principle is set forth as an object of supreme worth and worthy of the unqualified and unreserved confidence of the patient. In the note originally sounded by Jesus, it had its true place. His presence and person called forth the strongest faith in him as God's direct representative. He taught that inasmuch as he came from God and lived and wrought by the direct power of God, that he was worthy of this supreme confidence in him, and so healing abounded in his ministry not as the primary credentials of his nature and office, as Fitzgerald in his *Law of Mental Healing* well maintains, but that healing was a natural result of the mighty energies of faith which the influence of his personality, as the Son of God and as the Son of man, worked in them.

It has its true place in any true system of Christian thought and life. The work of healing has attached to leaders in the Christian Church, and this not in a superstitious way, but owing to the power of faith which these men could evoke from those who came under their ministrations. It has been neglected by the Christian Church, but there is evidence to-day that it is being restored to the Church, and that, too, without the superstitious blind credulities of past Church history. It is being recognized in a generous way in the Emmanuel Movement. It would be a strange thing, indeed, if the Church were able to evoke the energies of an invincible faith and did not turn them to practical account in the matter of bodily healing and health. Dr. McComb, in *Religion and Medicine*, page 295, says: —

"Trust in such a God [as revealed in Jesus] draws together the scattered forces of the inner life, unifies the dissociations of consciousness created by guilt and remorse, soothes the wild emotions born of sorrow or despair, and touches the whole man to finer issues of peace and power and holiness. By the sweet constraint of such faith, the jarred and jangled nerves are restored to harmony. The sense of irremediable ill disappears, and hope sheds her light once more upon the darkened mind."

The next principle is

2. *The Reiteration of Suggestion*

The practitioner and patient having come to the common ground of faith, there begins the work of suggestion from the normal or right mind to the abnormal or wrong mind, and here much repetition is of importance. It is not so much a question of bringing reasons as it is a reiteration of one or a very few simple, plain,

direct thoughts or ideas. There is need of keeping this thought or suggestion in its place of dominance, or central, to speak psychologically.

Krebs says: —

"Iteration produces a tract or line of least resistance in consciousness, which functions, when it functions at all, along this very line."

It will be remembered that we cited Schofield, who pointed out, among other conditions for normal direct suggestion, monotony of repetition. This is well illustrated in the fact that the textbook of a prominent healing cult is written in this style, and the style is defended by its apologists as the very best suited to the purpose, although the book has been subjected to much criticism and even ridicule by nonbelievers. If careful examination is made of the practices of any healing cult, whether religious or otherwise, it will be found that great prominence is given to this, our second principle. The whole psychological technique may be discountenanced, but the hard and fast mono-ideism that it enjoins, and, at all turns, seeks to enforce in its teaching and practice, makes this conclusion unavoidable. We shall refer again to it in our criticism of some of the healing systems.

In religious life, the reiteration of suggestion is seen in prayer. Those who deal with only the scientific aspects of the therapeutic principles recognize the efficacy of prayer, seeing in it the operation of this second principle. Dr. Henry R. Marshall, in the *Hibbert Journal*, January, 1909, page 303, says: —

"Faith as a psychical process or mental attitude implies a listening for and a willingness to obey a command

or a suggestion; and evidently prayer as a psychical process is closely allied with the mental attitude of faith. When one prays for a second person in that person's presence, the one who prays is clearly suggesting to the other and enforcing in the other's mind the ideas suggested. When one prays for one's self, he is doing the very same thing, but what is called auto-suggestion.

"If one then says that 'faith has healing virtue' and that prayer has 'an immense influence over the functions of the organic life,' we may say that no more is claimed than that the attitude in which suggestion is effective and the actual process of suggestion are often followed by improvement in physical condition: a proposition which will be granted and which evidently may be granted without any acceptance of the doubtful hypothesis above referred to as to the manner in which the prayer of a human being affects the mind of God and renders God's mind more effective in relation to the human soul prayed for."

The attitude and act of prayer are the very best means of evoking faith and making the subject amenable to suggestion. Prayer tends to soothe and quiet the perturbed thought and the troubled anxious emotions. It evokes the deepest, heartiest faith the patient is capable of. This becomes strengthened by the whole-hearted expression of faith of the minister or man of God offering the prayer. Suggestion, if reiterated, here acquires prodigious power. The insweep may become immediately and powerfully felt. Healing in some cases, in stubborn ailments, is at once realized, or the healing process sets in with such strength that the patient is assured he is firmly set in the path toward recovery, and convalescence is very rapid. Henceforth fear and worry are cast out. Hope takes full possession.

Other recuperative measures, good food, pure air, and bright sunshine, are eagerly laid hold of by the subject, who before allowed these helpful means to be unrecognized and almost wholly consciously unused. Prayer of faith sets off the whole healing train. Persistent prayer or "praying through," as it has has been recently called in some religious circles, is bound to have its reward. To the scientific mind this means nothing more than the operation of the mental mechanism affecting powerfully, as science is frank to confess within larger and larger limits, man's inner and outer world. To the religious mind it means the working of some superhuman power whose benign influence is released and set into operation by the persistent prayer of faith. Whatever explanation is used, one may be assured of the result. If he is disposed to put the emphasis on the religious explanation, the other is by no means ruled out. In fact, the scientific explanation makes the *method* of operation plain and simple, which cannot be explained as method in any other way. The scientific explanation does not rule out the religious *aspect.* The scientific does not seek to pass on the nature and ultimate reality of the power entering into the healing, and the religious ought not to have any quarrel with the right-spirited scientific when, bold yet always open-minded, it proceeds to investigate the exact operation of this power just so far as it can do so, with the view of bringing it more within the reach and control of man for his saving benefit.

Prayer cannot be limited in its operation for efficacious results to audible expression nor to the actual presence of the one who prays for another. It would prolong our discussion to a length unwarranted for our purpose to

take up the theories advanced for "silent" and "absent treatment." To our mind, no satisfactory scientific explanation has as yet been given for some of the facts of such healing. That there are facts in these spheres, we freely admit, but are not disposed to accept the explanation of them given by those through whom they are often wrought. We may be sure the satisfactory explanations will soon be ready, of at least some of their aspects, to assist us to their intelligent prevalence for good.

So far, we have mentioned preliminary steps, the first especially so, the second having to do with the whole of the technique and yet very important to prepare for the real work of ridding the patient of his ills. We come now to see along what specific lines the practitioner is to use the confidence that has been aroused and how suggestion is to be further employed. The readjustment so far has been that of patient to practitioner with the readiness now on the part of the patient to receive remedial treatment.

The third principle is

3. *The Elimination of Fear*

Fear as a biologic factor in human life has performed a useful rôle and in all periods of our life and in many relations it still has its proper place. That place, however, is admonitory and restrictive. In many lives it has attained to the seat of mastery and when it assumes control of life in such forms as fear of loss of occupation, of property, health, life, and the like, the way is paved for these and a host of other evils.

Robert South, one of the old divines, said: —

"Fear should be the instrument of caution, not of anxiety, a guard and not a torment to the breast that had it. It is now indeed our unhappiness, the disease of the soul; it flies from a shadow and makes more dangers than it avoids; it weakens the judgment and betrays the succors of reason; so hard is it to tremble and not to err and to hit the mark with a shaking hand."

In Lactantius we find: —

"Fear is neither to be uprooted, as the Stoics demand, nor to be tempered, as the Peripatetics say; rather it is to be directed in the right way, and special care is to be taken that only that form of fear remains which, as the true one, allows nothing else to become an object of fear."

Fallows says: —

"The devitalizing effects of fear tend to become causes and to intensify the original cause. They sap the life and energy. They are the basic causes of worry and depression and, consequently, of hosts of other physical and mental weaknesses and ills."

Mosso, in his work on fear, cites a number of cases proving its tremendous influence. Medical authorities agree that it is a predisposing cause of contagious diseases. According to Lænne, it plays an important part in the development of tuberculosis.

The radiation of fear in the mind and through the body produces worry. It is often the result of overwork or ill-regulated work, as Dr. Worcester has pointed out. Loss of the power of memory, blunting of the sense perceptions, lessening of the inhibiting energy of the will, instability and weakness of attention — these are the result of a sort of blood poisoning by the chemical products of overwork or wrongly worked brain. These may soon issue in neurasthenia.

"Worry," says Dr. Beard, "is the one great shortener of life under civilization. As a man rises in the scale of personality, he is more prone to live in the past and in the future. Worry is the shadow cast by man's moral and intellectual greatness." Pascal says, "the grandeur of man is also his misery."

The first duty of the psychotherapist is to dispel the dark shadows and rid the patient of the toxic effects of fear and worry. He must be shown that his fears have no foundation; that they have a very injurious effect upon the bodily organism; that they are the result of an extreme selfishness. President Stanley Hall, in his thorough study of "Fears," points out that one of the very worst things about excessive fear seems to be that it makes people selfish, profoundly and dominantly selfish, as few other things do.

Professor James has said: —

"The attitude of unhappiness is not only painful, it is mean and ugly. What can be more base and unworthy than the pining, puling, mumpy mood no matter by what outward ills it may have been engendered. What is more injurious to others? We ought to scout it in ourselves and others and never show it tolerance."

Christian Scientists are advised in *Science and Health:*

"Always begin your treatment by allaying the fear of patients. If you succeed in wholly removing the fear, your patient is healed."

Bishop Fallows, in *Health and Happiness*, gives a number of cases of elimination of fear by the suggestion of the groundlessness of the fears, their evil effects, and their tendency to make the persons possessing them selfish.

To assure the patient of the groundlessness of his fears, he must be brought to understand that the shadow of disease is worse than the reality in many cases. Dr. Cabot says: —

"When a person has a pain or any other form of suffering, there are always two elements in his suffering: the thing itself and what he thinks about it. Now the thing itself may be bad, but what he thinks of it is, as a rule, much worse. Now, although that distinction involves a very simple psychological analysis, very few people make it for themselves. If you explain it to him, and do nothing else, in the great majority of cases he is well in a few days. The recovery cannot be regarded as a coincidence; it has happened too often."

H. G. G. Mackenzie, in *Medicine and the Church*, page 168, cites the following case bearing on this point: —

"A young man, who was clearly very far from being a neurotic or hysterical type, came to me complaining of a severe pain in the region of the heart. It had, according to his account, been gradually increasing for some time. It frequently came on after he had run upstairs and on one occasion had been intense after running to catch a train. It was sometimes accompanied by violent palpitation and breathlessness and had no relation to food. Would I tell him if his heart was all right? I examined the heart and could find no trace of any abnormal condition. Nor could I find any evidence of anything in the abdomen which would be likely to account for the pain. I told him that his heart was absolutely sound, that there appeared to be nothing to suggest disease anywhere. A rather careful diet would do him no harm. If it did not do any good, it would be easy enough to prescribe a tonic, but I did not think it necessary. I never expected to see him again. Five months later, however, he called and explained with

much gravity that he had come to thank me for curing his heart. I then remembered the case and was fairly staggered. 'But bless my soul,' I said rather brusquely, 'there was never anything the matter with your heart.' 'No,' he replied, this time with a quiet smile, 'I know there wasn't. All that I can say is that from the time you told me it was all right, the pain disappeared and I have never had any return of it. But look here, when it was there, the pain was real.'"

Some people are all or too much doubt and negation. All stimuli that come to them, from whatever source, act in the same way; namely, lock them up more tightly in their fears and doubts. There is no legitimate wholesome emotional expression, so no chance for the evil stimuli to work in and out. Other people feed and prosper on fears and doubt — it makes them more alert, it toughens the fiber of their mental and moral being, and these things add to the oppositions of the vital organism to all invading hostile influences whether mental or physical.

Newcomb, in his *Principles of Psychic Philosophy*, refers to the diseases of Trying, Intensity, Conscientiousness, Overrefinement, Apprehension, Suppression, and Indecision, the whole schedule of which we, each of us, in our advanced culture, recognize at once, for they all have introduced themselves to us. Some people have not the courage and resolution to boldly bid them "Be gone." This may result for many reasons. Some need psychotherapy of a purely mental type; others will need that of a more purely moral type; and still others will need both these sorts of treatment along with other remedial measures such as a skilled and conscientious physician can bring.

"But some safe, strong plank must be put under

people," for there is no telling when some overpowering temptation or crushing experience may tend to bring low the strongest man or woman. One writer, Brown, in *Faith and Health*, page 122 fol., suggests that the Bible, with its many passages suggesting the powerlessness of all forms of foolish fear, should be frequently consulted and such passages as the following used : —

"I will fear no evil for Thou art with me."

"In quietness and confidence shall be my strength."

"Because thou hast made the Lord, which is my refuge even the most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. xci. 9–10.

"Bless the Lord, O my soul, and forget not all his benefits ; who forgiveth all thine iniquities ; who healeth all thy diseases ; who redeemeth thy life from destruction ; who crowneth thee with lovingkindness and tender mercies." Ps. ciii. 2–4.

"Begin the day with these promises ringing in your ears, singing through the secret chambers of your mind, throbbing with added strength in the pulsations of your heart. When you relax the tired muscles and the weary brain at night as you sink to sleep, do it with these same confident assurances furnishing your final mood, and yielding their wholesome restful influence through all the hours of sleep."

The author advises along with this procedure, creative assertion in some such formula as "Let there be health" oft repeated ; this to be coupled with strong faith in God.

It may be said that these are wholesome advisory hints. The Bible is too much neglected as a thesaurus of health. There is no book that can be used with better effect by the sick. Its history, in our English transla-

tions, is too intimately bound up with the making of our language and indeed our English nationalities, that we should fail in our gratitude for it, and every true Englishman or American feels this in his heart to a greater or less degree. The Bible, too, is so universally distributed. For these reasons it may be very well used, perhaps, in some cases owing to especial views as to its proper interpretation, under proper guidance, but at least used by every one in a very large, liberal way. It enforces wholesome views of life which, in the eager pursuit of many things to-day, we are in great danger of forgetting, and make for health and healing in a large way.

It may be that help may be obtained from philosophy. Dr. James J. Putnam, in his paper entitled "A Plea for the Study of Philosophic Methods in Preparation for Psycho-analytic Work," read before the Annual Meeting of the American Psychopathological Association, Baltimore, May 10, 1911, and published in the *Journal of Abnormal Psychology*, October, November, 1911, urges that, because the mind contains a real, permanently abiding element which partakes of the nature of the real, permanently abiding energy of which the life of the universe itself is made, a man belongs to the eternal and immortal realities of the universe. He must therefore believe that one speaks the truth when he talks of the world of spirit and unseen, eternal things. Ultimate truth is unpicturable, but the picturable life is temporal and a symbolic representation of the unpicturable life which for us is the only true life. To this real creative element of the mental life, on which all our striving, all our power of will and renewal of thought depend, he gives the name of *psyche generatrix* or *mens creativa*. Man's organic evolution from a motionless mass of lime and phosphorus merely would be unintelligible and the sight of so much misery and sin would

be intolerable, if we did not dimly recognize that with organic life comes the power and necessity of reaching out continually toward the unseen world of existence which we are constantly striving to express in this finite and symbolic world, but can never thoroughly express. Natural science is of limited and partial value and is not to be taken as furnishing the basis for a complete explanation of the phenomena of life. In everything we do or feel we realize that we *are* more than we can now express.

It is not alone, then, the phenomena of a man's earthly genesis that we must study. The workings of his *psyche generatrix* itself must also be the object of our undertaking. Kant has said, "Humanity must never be treated as a thing." Real existence is self-active, causal energy, and not a "thing." It is only by virtue of our possessing this causal energy, this *psyche generatrix*, that we become aware of the existence of real causality at all. In the succession of natural phenomena there is no causality; causality comes only with the vital efforts of living and so conscious beings, and finds its best expression in the will, acting at its best; that is, acting in accordance with the highest principles of spiritual progress.

The doctor does not feel quite sure how much positive use psycho-analysts can make of these philosophic principles in the actual treatment or training of their patients, but he believes some use can be made of them. The primary requisite, however, is that physicians should have these principles in their minds, for without them, they cannot do adequate justice in thought to their patient's deepest cravings and intuitions. Without them, we cannot even explain our cravings and intuitions.

"I took it for granted," he says, "that the physician's function ended when he had helped the patient to remove certain sorts of handicaps to progress. They were not handicaps due to ignorance, but those due to the existence of unfavorable emotional complexes of the kinds so much discussed. I still believe that the main

portion of our work should be of the sort that I have indicated. But, little by little, I have arrived at the conviction that there is a subtle influence of sympathy and appreciation, often expressible in words, though sometimes difficult of expression, which makes the work of the physician who believes in the truths which I have hinted at, as, having become established by philosophic study and religious insight, of more value than that of the man who does not hold this attitude."

In order that fear may be thoroughly exorcised, there must be a recognition of a world of a higher degree of reality than this one of the fluctuation of human moods, the ebb and flow of vital energy in health and sickness, and the accidents to which human life, in spite of all our precaution and wisdom, is still exposed. It is not our aim at this point in our discussion to discuss what scheme of religious or philosophic belief can best afford the sugtion of the groundlessness of fears; but only insist that some sufficient reason, that, at any rate, will satisfy the patient's mind for the time of the groundlessness of his fear, be given. If the treatment is to include measures whereby he may not run amuck again, by reason of this or other fears, we will easily recognize that psychotherapy, whatever system or systems used, must be supplemented by other educational and disciplinary measures or include them.

The fourth principle is

4. *The Evocation of Wholesome Desire or Hope*

The patient's interest in life in so many cases has become narrowed or broken. Ambitions have become slackened or have taken flight. Poverty of interests and lack of ambition are constant hindrances to recovery.

Just as soon as possible after fear has been eliminated, even to a slight extent, new hopes and desires must be implanted in the patient's mind. The larger views of life, the broader outlook on life which the patient gradually gains, the new relations that are being established, the heartier response of the affective states in sympathy and rapport with other minds will awaken desires for a new lease of life and a stronger hold on things in life and of health. Plans and purposes for life and wholesome activity should be freely discussed. The patient of Dr. Prince who experienced a readjustment to which reference was made earlier, in the same connection in speaking of her healing, said: "I owe you what is worth far more than life itself; namely, the desire to live. You have given me life and you have given me something to fill it with. I feel more like myself than for a long time."

It is the tendency of our desires to be realized, and especially is this true of our body. Bodily conditions are largely the result of our expectations. "The people who are continually expecting to catch all the diseases that are going rarely fail: they usually catch them all."

Laura M. Westall, in *A Commonsense View of the Mind Cure*, page 54, says: —

"If the power of the imagination is so great that it may cause disease, then by that same token it should cure disease. As a matter of fact, no one can faithfully test it without being convinced of its usefulness. Since, as we have seen, the body tends constantly to echo the mental picture one entertains of himself, then if one is not well, it is essential that he should overhaul his mental picture gallery, cast the old 'as rubbish to the void,' and hang up new ones, fresh from fancy's

brush, imagining himself as he *wishes* himself to be — fortunate, happy and well."

Dubois says: —

"We need a huge waste basket for ailments, in order that we may deliberately throw all our diseases into it. We must desire to be in good health and persist in believing in our strength, even when we feel weak. Whatever may be our fate, we must cling to the feeling that we are equal to the task and that we have enough strength in reserve to overcome all obstacles. This is a question of moral resistance, not of physical robustness."

In the melancholy, the debility, and the disappointment, perhaps remorse, of the sick, much energy is wasted which is sorely needed for the conflict with the disease. In all patients are unexpected reserves of potential energy, but the fight is a losing one if these stores are used in pessimistic moods. There is, in every ailment that afflicts us, an opportunity to get a better orientation for our moral and spiritual life, but beyond this all our latent forces should be used in optimistic expression to get well. In many a severe functional malady, to arouse latent reserves by a rekindling of hope and courage may compass a marvelous cure and a lively rally in some judged incurable.

It is recognized that it is of value for the physician, in prescribing many of the remedies, to make known to the patient the expected results; for anticipations are then more apt to be realized, because the mind influences the metabolism of the body. Hopeful emotions encourage the constructive forces, while depressing ones favor the destructive kinds. By expression of hope, we induce mental impressions which will increase or unlock the potential energy of the organism. These are

effectual means which lessen susceptibility and strengthen resisting forces. Hopeful means may thus be employed so that it has been said that "a strong motive to live will positively keep some people alive."

Psychotherapy influences the mind in two directions: it inspires confidence and diverts the attention from the disease. The hope of the improvement stimulated by the confidence gets the patient to look for evidence of progress, and this feeds on itself. This leads to a buoyant state of mind with all its stimulating influence upon mental and physical activity and nutrition, replacing the previous despondent and hence injurious disposition of the patient. Even more important is the withdrawal of attention from the disease. It is not necessary to dwell on the exaggeration of all suffering by concentrated anxious attention.

While the claims of psychotherapy for validity in organic troubles may not be boldly ventured, yet it is interesting to hear what physicians say about it in this aspect of the calling out of hope.

Dr. Charles Lewis Allen, Instructor in Therapeutics, and Associate in Neurology and Psychiatry in Los Angeles Medical College, says: —

"While no educated physician believes that organic disease can be cured by psychic influence alone, none will undervalue the importance of a cheerful and hopeful frame of mind upon the part of the patient, or will deny that this may prove an important adjunct in the accomplishment of cure. Blessed is the individual who in the presence of suffering is sustained by either religious or philosophical views."

Dr. Sydney Kuh, Associate Professor of Neurology, Rush Medical College, Chicago, says: —

"All of us make use of psychotherapy constantly, often utterly unconsciously, as a palliative in all manner of organic diseases. To instill hope into the breast of the despairing, to arouse him who has given up the struggle to fight anew, are things that are well worth doing, even in organic and incurable diseases. We may smile when we read of the claim that tuberculosis was cured by hypnotism, and still there is an element of truth in the claim. The fact that a patient who considered himself lost begins to believe that he is well, may well aid him in recovering his health."

Dr. Alcinous B. Jamison of New York has said: —

"One cannot think without creating. . . . Let it never be forgotten that what man has thought, prayed and hoped to be delivered from, is all within his creative power to compass, and that not a few of us have determinedly set about to achieve that consummation."

There is no situation so dark, no hour so hopeless, but that man may somehow find hope. He is part of an order of infinite power and endless resources, and too often in the past has relief come at the direst extremity. Hope not only enables us to endure until such help comes, but opens our eyes to see that it is present and available and says to us, "Lay hold."

The fifth principle is

5. *Catharsis by Adequate Reaction*

In many cases, there are matters weighing on the mind which may be relieved of their pressing, goading, chafing, conflicting effect by telling them or by some other adequate reaction. When the practitioner has succeeded in establishing a sympathetic connection

with the mind of his patient, he leads him tactfully to a free, frank, open expression of his mind. When fully faced, many long-oppressing and heavily weighing, mind-burdening, and body-weakening thoughts are cast out, and their mischievous complexes are broken up.

Ofttimes, particularly in nervous troubles, there lie hidden deep in the mind, fragments of experience split off from the conscious life of the patient, which give constant trouble; to use Dr. Cabot's term, are "rending" him. A wise practitioner will assist the patient to get at this source of trouble. Many of these sources of trouble belong to the past, sometimes to the remotely distant past. Freud's etiologies strike back to the early years of childhood. They were not healed or made right at the time they originated, their origin being perhaps in some psychic trauma; they have received increments from other experiences later in life, and may have been brought to a climax by some, even trivial, cause. With the help of the practitioner, they are brought into the open, clear light of consciousness; they are disarmed and cast out by allowing them some simple, harmless reaction. "Losses or slights to which we have never become reconciled, grief, disappointment, pique which we have not even expressed," any number of ill moods or bad humors which have never fully "blown off," may become lodged and lie in our mental life as so many breeders of strife and conflict and appear in ill somatic expression of some sort, which is readily possible, for these hidden complexes are ever seeking some outlet. Brought to light and adequately reacted to, these intruders, with their fear and slavery joined to them, disappear.

The word "catharsis" in the Greek means purgation or purification. According to Professor J. H. Tufts, in the *Dictionary of Philosophy and Psychology*, "it was used by Aristotle to express the effect produced by tragedy and certain kinds of music. Tragedy, by means of pity and fear, is said to effect a 'catharsis of such passions.'"

"The conception of Aristotle is that of exciting by art certain passions already existing in the spectator, viz. pity, fear, enthusiasm, in order that, after this homeopathic treatment, the person may experience relief from them and return to the normal condition. The cure is not wrought by the mere excitement, but by an excitement produced by an artistic agency, which at the same time brings order, harmony, and wholeness to bear."

Three groups of the historical interpretations of Aristotle's meaning may be distinguished: (1) purification in the sense of refining; (2) a religious expiation or lustration; (3) a medical purgation or healing.

Jacoby, in *Suggestion and Psychotherapy*, page 284, in speaking of this Greek educational idea of catharsis of Aristotle, says: —

"The sound basis for this doctrine of thus disburdening the mind is made plain by the common experience of relief obtained by giving vent to excitement, and of distress which is caused by forced repression of harrowing emotions."

Freud has accepted the term for his treatment of ridding his patient of oppressive and burdensome complexes by dissociating them, *i.e.* to exclude them from the chain of associations. An origin is found for the apparently senseless reactions, the complex is brought

up into consciousness, and built into the associative activity; personality is broadened sufficiently to face the disagreeable instead of recoiling from it, adjustment is made to the situation, and, as always when we succeed in reacting to a situation, the corrosive force of the complex is lost as well as the potency for evil of any symptoms which may have represented it.

As this principle is most thoroughly carried out in the psycho-analytic system of Freud and his colaborers, we have here appropriately described the technique of this method.

The patient lies on his back on a lounge with the practitioner at the head of the lounge, so out of sight of the patient. In this way the patient is kept free from all external influences and impressions regarding the practitioner. There is the inhibition of all muscular exertion and sensory distraction, thus allowing unfettered concentration of attention of his psychical activity. Then, singling out some part of the patient's history which the practitioner has learned in a measure beforehand or some symptom of his trouble, he asks the patient to give a free, unconstrained recital of all that is in or comes into his mind. He has instructed the patient to tell everything whether seemingly important or unimportant, serious or trivial, sober or ridiculous, even the things that may cause embarrassment or mortification. The practitioner attentively listens, makes special note of pauses, gaps in memory with reference both to time and causal relations. The patient is urged to fill in these gaps by concentration of attention. Here resistance on the part of the patient is encountered. There comes now a wariness on his part lest certain things should "get out." Certain

slips which he attempts to correct may betray this, but the practitioner persistently, kindly, tactfully urges him to make a "clean breast of the matter" whatever it is and assures him that there can be no relief until he does. There may be considerable pain and discomfort on the part of the patient, but these are at last overcome and the whole trouble is brought into the clear light of consciousness.

"Through this procedure," Dr. Trigant Burrow, in his illuminating study of Psycho-analysis, entitled *Freud's Psychology in its Relation to the Neuroses*, says, "it is seen in what channels the patient's mental images are wont to flow, what reminiscences are significant for him, what are his habitual preoccupations, his silent reservations, his suppressed trends, what, in short, are the psychic complexes determining his unconscious conflicts."

From this knowledge, together with that gained from an analysis of the patient's dreams, from any slips of speech or inadvertencies of conduct, that he may have noticed in the life of the patient, the practitioner is persuaded what is the cause of the trouble. This is generally some thought complex with a strong affective coloring. He hits upon some adequate reaction suited to the affective quality of the complex and provides for its full discharge. It can be done usually in the confession itself which the practitioner artfully brings from the patient in a way to make this confession fully adequate as a reaction. It is accompanied with suggestion that the trouble is now eliminated and can have no later *dénouement*. This technique requires considerable time, in cases from one half to three years, as Brill states, but cures have been effected in the

most refractory cases, the despair of all other systems of therapy. It is the best method of treatment in all chronic cases of psychoneuroses, such as obsessions and hysteria, in which phobias, abulias, and physical disturbances are present.

In analyzing neurotic symptoms, Freud found that dreams play a great part in the individual's life. The dream opens a vista into the mentally repressed life. The subject of the dream refers to the origin of the neurosis, that is, the repressed material; it suffers many distortions and transformations; hence the associations that show allusions to the repressed experience are few and hidden. Psycho-analysis, however, explains the components of the dream and reveals the repressed ideas. The dream thoughts have their manifest and latent meaning. The former are recalled by the dreamer on awakening; the latter are the fundamental thoughts of the dream before distortion. To interpret a dream is simply to translate the manifest into the latent thoughts. This is done by filling in the gaps and straightening out the distortions. The latent thought of the dream invariably contained the fulfillment of a repressed wish. Analysis always shows that we deal here with a hidden fulfillment of a repressed idea.

That these repressed thoughts have not been worked out is due to the severity of the shock, the impediments of social conventions, and especially the nature of the occasion itself, which often has a reminiscence which the patient wishes to evade and which he therefore excludes from consciousness. The barriers to the process of assimilation are largely affective. The psychic life becomes dissociated. Such states are, at least in a rudimentary way, according to Breuer and Freud, in

every case of hysteria: a fundamental condition of the psychoneuroses which he distinguishes from the actual neuroses, which also have a sexual etiology, but in the present, not in the past, as the psychoneuroses.

The primary demand, as Freud has recently put it, is not to seek to ferret out severally the patient's complexes, interesting as this may be, but to labor, above all, to efface the defensing inhibitions set by social conventions and establish the complete rapport of patient and physician. With the attainment of a frank, unreserved attitude toward his physician, the patient's complexes, having no longer warrant for their existence, are compelled *de facto* to capitulate, and the patient has closed the chapter of his neurosis.

Thus in an ingeniously thorough way modern psychotherapy affords relief to cases that are refractory to such popular methods as "talking over," "having a good cry," "having it out with him," and the like.

The practice of physicians to-day who are employing this principle abound in testimonies like the one narrated by a member of the staff at Johns Hopkins Hospital, Baltimore, Maryland, concerning a patient who came from another city. The patient said: "It takes me five hours in all to make this visit to you, but the hour with you is the only hour of the twenty-four that I can really be myself. Here I can act without restraint and without reserve, and I should be willing to give even ten hours to get what you are giving me."

While it is very true that the psycho-analytic technique requires, perhaps, some natural aptitude and a very considerable training, its details should be learned in a general way by every physician, but in a most spe-

cial way by every psychotherapist, for it will be seen that all the principles of psychotherapeutic technique are wrapped up more or less thoroughly in it.

Dr. Putnam has said: —

"It is truly remarkable what a touchstone has been put into our hands wherewith to recognize the real motives which underlie apparent motives and, underneath the faults and failings, the fears and habits of adult life, to see the workings out of the instinctive cravings of imaginative, pleasure-seeking, and pain-shunning infancy dragging back the adult from the fulfillment of his higher destiny. The enumeration of the gains that have already been secured, of the paths of promise that have been opened to us through these fruitful investigations and these applications of the biogenetic principle in the study of human personality, would be a recital of imposing character. It is not only for medicine that these advances have been won."

A study of psycho-analysis with an application of the principles to pedagogy will afford us a wonderful prophylaxis in the mental and moral training of our children. Freud has pointed out clearly how the reactions to the more fundamental biological instincts still so strong in the race may be sublimated and become of incalculable benefit to the individual and the race. There remains also the application to our religious life and work; some of the aspects of the confession which it seeks to get from the patient are apprising the custodians of religious life, of things long known in a sense, but which now, in their most striking and suggestive meaning for the religious life and development, must be learned and practiced in legitimate ways by the Church and clergy; and when so learned and practiced, the Church's service to the community will

acquire new value and the work of the minister new meaning both to himself and the community.

The sixth principle is

6. *Restoration of Initiative through Work*

We before stated that psychic and motor reëducation must be always associated. Thought and activity in healthy normal life are inseparably joined. No correction of thought of itself will suffice. It must be finally and fully established and maintained in healthful activity, which is work of the proper kind and right amount.

In order to secure this end, a properly regulated initiative must be established, and this stands in peculiar relation to the self. The patient must feel that he himself is the originator and master of all his movements and the work founded upon them, and not that he is their mere tool or victim. Lapsed or distorted initiative furnishes impulsion. Though enforced, these impulses are intelligently maintained, but they accomplish no worthy or desirable ends. It is the presence of normal initiative that prevents our muscular system from being played on by any chance appeal and reserves its use for the expression of our will. With this disabled or suspended by whatever means, the responsiveness to suggestion of whatever sort follows inevitably and will proceed as far as the retained powers permit.

The indolence, the lack of resolution, the feebleness of effort, the fatigability, the dislike for new situations and ideas, the social timidity, the inertia, the crises of exhaustion, are obviously indications of the trouble of the will.

"The sense of alert initiative," Jastrow says, "is

most closely connected with the sense of personality." Here psychasthenia is especially manifest. The psychasthenic may do over and over again what they have to do and what they ought not to do, or will fail to do the thing they think they ought to do. They know it is right, but they do not have the power to do it.

The practitioner will endeavor to get the patient to do something definite under his tutorage. It may be something very petty. When the patient has succeeded pretty well with assistance, he must be given the opportunity of carrying it out alone and unaided. He thus becomes master of himself. He realizes anew his personality.

Dr. Cabot says: —

"I think one half of all the nervous people who come to me are suffering for want of an outlet. They have been going at half pressure on half steam, with a fund of energy lying dormant." He tells of a woman in bed nineteen years, speechless for ten years, a charity patient of his, whom he treated for one and a half years. He, after considerable effort, helped her first to move the ends of her two great toes, then the larger parts of her body, and finally to the use of her whole body. As she could not speak, he taught her to sing, then to intone, then by lowering her voice to speak in a natural voice. A girl patient of his could not walk. He taught her to ride a bicycle, then to run, and finally to walk.

It is thus a good thing to have a plan of work laid down for the patient. Decisions require much nervous force, and often one's nervous capital is consumed in making decisions in trivial matters which would settle themselves if definite plans on a larger scale and connected with broader enterprises were undertaken.

Clouston, in *Hygiene of Mind*, page 107, says: —

"For health, for happiness, and for efficiency, right work rightly done is the most important matter in any man's or woman's life. . . . Work can unquestionably be made curative in many cases. Work under wrong and unhealthy conditions is, on the other hand, to body and mind, one of the great mental dangers of our modern urban life. . . . It is simply marvelous what men and women may be made out of such material [boys and girls of nervous constitution brought up in the city] by the right sort of food, environment, and work."

It is of especial value, just as soon as it can be safely done, and that is generally very early, to make the work of the nature of some service to the patient's friends or fellow men. The deeper altruistic feelings and motives are thus brought into requisition with their positive reënforcement by interest, sympathy, and love, factors of great importance in all work. Sympathy, practical helpfulness, unselfishness, devotion to the weak are among the virtues which Clouston says no ideal woman can ever be without. All these virtues imply a sound mind in a sound body.

Rousseau, in his *Émile*, says: —

"The whole education of women ought to be relative to men. To please them, to be useful to them, to make themselves loved and honored by them, to educate them when young, to care for them when grown, to counsel them, to console them, and to make life agreeable and sweet to them are the duties of women at all times."

This truly seems much overdrawn to our modern mind, but is it not a fact that no woman is altogether happy, and, we might say, altogether well, unless she is actually engaged, or at least thinks she is engaged, in

doing these very things. But it may be as truthfully said of men in their attitude and service of their fellows, be they men or women.

One of the efforts of the Emmanuel Movement is to get men and women to work, accomplishing something which is unselfishly useful. And in that alone, in many cases, is found to lie a distinct curative power.

In a Massachusetts sanatorium there was a case of nervous trouble with physical derangements. The treatment was substitution of the pleasant for the unpleasant. When mind reverted to bodily conditions, the patient was made to take up such occupations as walking, sewing, studying birds, arranging and engaging in picnics, and the like. Other things besides self, in and of the world at large, were kept in the focus of attention and interest. The patient was impressed with the fact that, in order to be useful, she must be well, then she would be happy; if well and happy, then she would be useful to somebody else without being urged. She made a rapid convalescence.

Mrs. Browning will close our discussion of our sixth principle with her poem

THE EFFACEMENT OF SELF

"The sweetest lives are those to duty wed,
Whose deeds, both great and small,
Are close-knit strands of an unbroken thread.
The world may sound no trumpets, ring no bells;
The Book of Life the shining record tells.

"Thy love shall chant its own beatitudes
After its own life-working. A child's kiss
Set on thy singing lips shall make thee glad;
A poor man served by thee shall make thee rich;

A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest."

The seventh and final principle is

7. *Final and Permanent Establishment through Successful Achievement*

Failure in work is accountable for many serious physical and mental troubles. Success is a good tonic. As we are consciously succeeding in our work we are gaining strength of body, purpose of mind, and skill in work. The setting of such tasks as can be successfully achieved and to which credit can be given by parents, teacher, employer, or practitioner is a very important law in psychical healing. There is deep pleasure and inspiration in every one of the patient's successful undertakings. In a school for feeble-minded in New Jersey, the allotment of tasks is wisely set within the ability of the enfeebled. When these tasks are successfully accomplished, even though the success be small, the praise given is great. "That's good," "that's fine," "good for you," and other expressions, with hand clapping and other easy interpretable methods of commendation, are generously given by the preceptors. The pedagogic value of such procedure is recognized as very great. We are persuaded that that which works so well in a school for feeble-minded will work in other institutions where it is commonly supposed it is not so much needed or at least where much less of it is ordinarily given; these are our homes, our schools, and our churches.

"To be successful," says Dr. Cabot, "we must appeal to the whole personality. We have realized that the mental, moral, and spiritual health of the individual, through which we hope to influence his bodily condition, depends upon his work, upon the way he does his work, upon the spirit he puts into this work, and the satisfaction he gets out of it." A patient of his who had not worked for almost four years and had been in bed, resting for most of that time, was first encouraged to walk; but not exhibiting any qualifying degree of pleasure in this improvement in her condition, the doctor, in a most matter of fact, natural sort of manner, asked her, on her third or fourth visit, to take a dictation. She had been a stenographer, one of a wage-earning family, and was much depressed at having become unable to contribute her share to the general support. She was delighted that she had not forgotten her trade. But the thing that did her the most good of all was the first check he sent her for regular work. It was the outward and visible sign of her restoration to usefulness.

Such teaching and training requires patience and long-suffering on the part of the practitioner and also a keen-sighted adaptation to the patient's individual disposition, temperament, and occupation.

One of the significant and to-day important features of psychotherapeutic art is its success in helping to solve the problems of psychiatry. One of the successful functions it plays in psychiatry is on the line of this principle of attractive and successful work. Dr. Collins recognizes it as an important element in the training of the insane. There is required of attendants or nurses a thorough knowledge of the crafts and arts in order to keep their patients constantly occupied and interested. To this end there must be a variety of occupations at the instant command of the person in charge

of the patient. No amount of instruction from outside teachers will avail. Such a disciplinary régime can be carried out by no one but the single trainer who is constantly with the patient. The Friends Asylum for the Insane at Frankford, Philadelphia, where the services of a resident psychologist are beginning to make themselves felt, has found this form of treatment so essential that a course in handiwork has recently been added to the regular training course of nurses, and it is reported that the results obtained are already very encouraging. (*Psychological Clinic*, Dec. 15, 1909, page 222.)

The normal man takes pleasure and succeeds in his work. As long as this work continues to be of the right kind and is rightly regulated, there is little fear of impairment of health. To secure this, however, right thought and right emotion are necessary. But it is through his work done well that his thought and emotion are largely kept right and sound. So to correct mental and many bodily ills, the outlet into activity must be very soon considered. By work any gains made in correcting the thought and emotion effecting mental readjustment, may be conserved and brought to their full consummation in the establishment of health, and by successful work it can be maintained.

This completes our discussion of the psychotherapeutic principles from the psychological point of view. We are free to acknowledge that it is by no means an ideal one. Knowledge here is as yet inadequate. Exact investigation is scant. Some aspects of the subject defy precise formulation. But, after so much that has been written upon the subject that is vague and

inexact, the time has come to give some better scientific account of what man has been using throughout his history, but because that use has been blind largely, it has been attended by dangers, and not least that it has appealed to his credulity and superstition and the whole way is marked by adventurous charlatans. We believe that methods of psychological study now employed have been fruitful and promise to be ever increasingly so.

As to the scope of operation of these principles, there is difference of opinion, owing to different schools of psychology and medicine. We shall call attention to some different attitudes of schools of religious therapy later on in our discussion, but here we desire to limit it to recognized science. We give two quotations, one from a psychological point of view and one from the medical.

Walter D. Scott, Professor of Psychology in Northwestern University, in an article "The Sphere of Operation of Psychotherapy," *Illinois Medical Journal*, New Series 15, page 504, says: —

"As a psychologist I prefer to think of all diseases in which psychotherapy may be effective as dependent upon some mental exaggeration, bad mental habit, mental twist, wrong focusing of attention, or some other mental perversion. These diseases display no new and mysterious working of the mind, but merely a perversion of the normal mental processes. They are not imaginary diseases, although they may be due to diseased imagination.

"These mental perversions or exaggerations which cause disease or hinder recovery are not to be thought of as independent of bodily conditions. The sick mind is usually found in a sick body. There is nothing peculiar or magical in the action of mind in producing or

curing disease, but in sickness as well as in health the action of the mind is important.

"All methods of psychotherapy have a common purpose and that is to get the patient out of his mental rut and then to present the healthful suggestions."

Dr. Henry S. Munro, Omaha, Nebraska, in an article, "The General Practician in the Realm of Psychotherapy," in the *American Journal of Clinical Medicine*, Vol. 16, page 747, says: —

"Psychotherapy is applied by the employment of suggestion both with and without hypnotism, and it finds its application to all forms of medical practice as an adjunct to the recognized therapeutic agencies, whether the condition be acute or chronic, gynecologic or surgical, obstetric, pediatric, neurologic, or otherwise.

"It is in functional disorders that psychotherapy is preëminently applicable, and if taken in their incipiency, as when discovered by the general practician, they could be easily handled and relieved from the consequences which must be the inevitable result if neglected.

"Rational psychotherapy must embrace all methods of influence that can be exerted upon the patient's habits of thought and action, such as will not only influence involuntary functional activity, but also secure such a conformity to the physiological requirements of health as will best allow the wonderful recuperative power of the cells of the organism to reëstablish and maintain a condition of health.

"The physical effect of psychologic influences has not received the consideration that this important psychological fact deserves on the part of the general practician. We have not truly estimated the importance of such therapeutic resources as will best maintain a heightened degree of resistive power in the cells of the physical organisms so that the more serious structural changes would not result. When a more perfect

state of health is maintained by the general practician, the surgeon will have fewer pathologic lesions to fall to him for relief. Maintain a heightened degree of resistive power in the cells of the human organism, and there will be fewer gynecologic cases, less tuberculosis, fewer eye, ear, nose, and throat diseases, and even the cases that fall to the lot of the general practician, such as the infections, contagions, and febrile diseases, will be of milder character and fewer in number.

"At this stage of the development of psychotherapy, considered as an adjunct to the general practice of medicine, many physicians lack that altruistic quality of personality or of character to make use of this measure as it so preëminently deserves. But the man who is disposed to do all within his power to help his patients help themselves, and who qualifies himself for such work, finds in psychotherapy a practical, tangible, reliable therapeutic adjunct which is the means of bringing relief to a large class of patients that cannot be relieved by the employment of any other therapeutic resource."

CHAPTER V

Value. Reality

If the system of principles of psychotherapy as now fully worked out in our discussion is to be made valid, it must needs be brought into connection with an assured reality which may serve as a terminus *ad quem* as well as an origin *a quo*. In this discussion, we shall have to seek our help on other lines than the causal relations of scientific psychology alone. Man is a purposive being. He has his ideals, his motives, his resolves based on purpose, immediate and ultimate. In order to act wisely to realize these, he must have a base from which to start: a sense of the value and worth of things with which he has to deal. This he must ever have with him to enable him to reach his goal, however imperfect his understanding of his starting point may be, or dim his conception of his end. Not only does he ask "how" shall I be made whole, but the more important question is "what" shall rid me of my empty fears, rouse in me higher and stronger hopes, give me confidence in personal or impersonal means of help, and readjust my whole life to a whole larger, more worthy, and noble than my own narrow, broken life, to which I may give myself and use my best efforts to realize its larger and wiser ends, by doing which I shall be fulfilling more perfectly the grand end of my indi-

vidual existence. With the advance of intelligence, the question of the "how" will have larger place, for it is only thus that the questions relative to the "what" or "why" can be answered without appealing to the credulity and superstitious belief of man and establishing him in it, for that he is still very liable to such infection, it must be acknowledged. But we cannot deny the fact that with every man, intelligent or non-intelligent, if the question of permanent well-being arises, he must be brought face to face with the questions that pertain to the "what" and "why."

To assist in the solution of these problems, we must extend our discussion of feeling and emotional tone. Some recent discussions have opened up these questions in a larger way. Cutten says: —

"Besides the feeling of certainty there is another characteristic feeling of cognition; this is the reality feeling. I am not sure that I have this properly classed as a feeling, for it has other elements in it, and is called by others 'Belief in Reality,' 'Metaphysical Belief'; but if belief has an emotional definition, we are still correct in this classification. It seems, however, that the reality experienced comes as a matter of feeling rather than of intellection and is of such importance that we cannot experience knowledge without it. The explanation of this belief or feeling must be left to philosophy rather than to psychology together with the many problems which arise from and with it."

In *Where Knowledge Fails*, Earl Barnes, page 19, says: —

"The great body of organic sensibility which masses itself together at the base of my being and still remains comparatively undifferentiated gives me much of the most valuable knowledge I have. As I walk in the

summer fields it enables me to say: I am content, I feel well, I am ill, I am glad, I despair, and I feel these conditions through my whole system. It is this composite group of sensibilities, this tangled mass of feeling on which we mainly build our understanding of ourselves or of other personalities. The special senses, especially sight and hearing, give us most of the data which we use in our exact sciences. But this undifferentiated sensibility gives us the material for poetry, romance, and religion."

Calkins, in *Introduction to Psychology*, pages 124 fol., says, that allied with the affections, the feelings of pleasantness and unpleasantness, is another elemental experience, the feeling of realness. For two reasons it is classed as coördinate with the affections. It is always realized as belonging to some element or complex of elements and like the affections, also, and unlike the sensations, the feeling of realness is not always present; one may look at objects or imagine scenes without at the same time feeling their reality. It cannot be a first experience in life because it is learned, along with the feeling of unrealness, through experience of such contrasts as that between percept and image, fulfillment and hope, execution and volition.

This feeling of realness is a very significant part of every volition. The object of volition is always a something to be realized; in other words, what we will we always will to be real. The belief is an idea which contains the feeling of realness. In the belief, the feeling of realness always attaches itself to the relational feeling of harmony or congruence. Nothing seems "real" to us which does not seem harmonious.

A certain consciousness of reality is essential to the active attitude toward selves and toward things, that is, both to faith and to will. But the mere awareness of reality is a very subordinate part of the experience of faith, or belief, despite the fact that it is chief constituent of beliefs regarded as mere ideas. Faith is always an active personal attitude toward another self;

belief is always an active, personal attitude toward things, events, or truths; and both faith and belief involve, but are not exhausted by, a consciousness of the realness of selves or things.

James, in *Principles of Psychology*, Vol. 2, pages 283 fol., discusses the sense of reality.

"In its inner nature, belief, or the sense of reality, is a sort of feeling more allied to the emotions than anything else." It is a state of consciousness *sui generis*, about which nothing can be said in the way of internal analysis. The whole distinction of real and unreal, the whole psychology of belief, disbelief, and doubt, is thus grounded on two mental facts: first, that we are liable to think differently of the same; and, second, that when we have done so, we can choose which way of thinking to adhere to and which to disregard. The real things are, in Mr. Taine's terminology, the *reductives* of the things judged unreal.

Whatever things have intimate and continuous connection with my life are things of whose reality I cannot doubt. Any relation to our mind at all, in the absence of a stronger relation, suffices to make an object real. Certain postulates are given in our nature, and whatever satisfies these postulates is treated as if real.

We need only in cold blood act as if the thing in question were real and keep acting as if it were real, and it will infallibly end by growing into such a connection with our life that it will become real. It will be so knit with habit and emotion that our interests in it will be those which characterize belief. Those to whom God and Duty are now mere names can make them much more than that if they make a little sacrifice to them every day.

Brent, in his *Sixth Sense*, explains this sixth sense as "The Mystic Sense," first coming to our attention as a simple faculty of perception by which we gain cognition of that department of reality that transcends

bodily touch and its subdivisions, but upon study revealing its unity as ordered complexity. It is, broadly speaking, the sense which relates man to the spiritual or psychic aspect of reality. It puts us into relation with the spiritual order of which we are a part, finding here room for exercise, freedom, and highest development. It discerns the innermost character, use, value of the objective, and differentiates between the human and animal estimate of things. Not only does it perceive, but it also lays hold of and appropriates, that phase of reality which lies beyond the unaided reach or eludes the grasp of all the rest of our faculties in their happiest combination and therefore of any one of them independently.

It has its origin in a groping instinct, its final development in orderly activities capable of increasingly clear classification. Body, intellect, character, moral and religious, are under its influence and dependent upon its beneficent operations. It plays upon the body, contributing to its health and efficiency; it gives wings to the intellect, making it creative and productive, capable of formulating hypotheses and venturing upon speculation; it converts the seemingly impossible into the normal, bringing moral ideals within reach of the will, without which improvement in character would be a matter of chance; it unfolds the divine to the human and forms a nexus between here and beyond, now and to-morrow, finite and infinite, God and man. It makes the nature outside of us intelligible to the nature inside of us and friendly with it. It is mysterious, recollective, emotional, intuitive, imaginative, prophetic, minatory, expectant, penetrative. It is attached or detached at will in its operations. So clear eyed is it that it can see with the nicety of an eye aided by the microscope, so sensitive to voices that the lower whispers impart a message, so critical as to test values with a precision and swiftness that surpass the taste and smell which tell us what is sweet and unsavory.

The nearest approach to a satisfactory substitute

for the term mystic sense in terms of reason is "conceptual reason." It furnishes us with the thought of a faculty which has procreative or generative properties capable of being fertilized by intercourse with that which is separate from and higher than itself. Its first activity is to lay itself over against that which, though partaking of its own nature, is not itself. It is not self-fertilizing and can conceive or beget only after having perceived and apprehended. It has constant regard for an objective and communication with it.

The operation of the mystic sense is summed up in the single word faith, which is described as the giving substance to that which is hoped for, the testing of things not seen. Faith covers the whole working of the mystic sense, provided it is not restricted to a severely religious meaning. In its distinctively religious meaning, faith is the operation of the mystic sense in its highest employment.

It works amid ideas and ideals. It is at once a supersense and a subsense. The normal use of this sense does not make man a mystic. The healthily developed man is mystical, though not a mystic. His dominating sense is that of the spirit, not that of the flesh. A deliberate and persistent use of the mystic sense without respect for the objective would be subversive of all progress and a reversion to chaos. Tyrrell, in *Christianity at the Cross Roads*, page 240, says: "The progress of thought consists in gradually separating the series of objective and universally valid from that of subjective experiences. In the measure that their confusion prevails, man is, to all intents and purposes, mad; and it is this note of insanity that characterizes medicine and religion in their early stages. Dreams and reality are mixed up; subjective connections are objectified."

It is the function of the mystic sense to distinguish between the real and the seeming, the true and the false, in the realm of the spiritual and physically intangible. It acts automatically in a measure, but needs special

training in order to separate phantasm from reality, to determine values, to grade and classify ideals into ordered unity, by valid corporate tests.

Its exercise enlarges its capacity and quickens its general efficiency; if used through the whole range of its opportunities, it becomes a hardy faculty, trustworthy in every sphere where its responsibility lies; specialization of operation in one direction to the exclusion of observation and consideration of every interest but one develops lopsided growth and maimed personality.

It is recognized, thus, that man possesses a feeling or sense of reality to a realization of which his senses and his reason may contribute but cannot inform him of its essential nature or assure him of its true value. These two aspects of reality must be left to the reality feeling.

In looking at this feeling more closely, we are impressed with its affective-conative character. It is not intellectual, although its processes run parallel to the forms of cognitive thought. The feeling of reality starts with a sense of worth, which is an immediate experience: an attitude. There are three attitudes of the subject: (1) simple appreciation for the self; (2) the personal attitude, whether the object be a physical possession or a psychical disposition; and (3) the impersonal attitude with identification with an impersonal, overindividual subject. So objects of value are classified as (1) objects of simple appreciation, "condition worths" relating to the condition of the organism; (2) objects of personal worth founded on self- or alter-valuation; and (3) objects of overindividual worth from social participation or, philosophically viewed, from a metempirical will.

In the value experience there are cognitive aspects which, in the process of valuation, afford presumption and assumption, which lead to judgment. Presumption is the acceptance or rejection of some reality meaning. The condition is that it shall have recognitive meaning for a conative tendency. Assumption is the acceptance of a subjective demand after the arrest of primitive presumption. This passes into judgment and later assumption.

It first comes to attention as a simple faculty of perception; it originates as a groping instinct. Its first activity is to lay itself over against that which is not itself and receive that which is given, according to its nature of immediate perception. It organizes itself under the tutelage of its experience of affective-conative type, assisted by its associate cognitive processes, and gains freedom. It thus wins orderly relations and progress. These issue, in their final development, in orderly activities, capable of increasingly clear classification. In the whole process it is to be observed that, in the conduct of the individual, certain things are attempted; in these efforts, various ideas and emotions are called into requisition and out of the mass is differentiated in thought, varying in grade and clearness, according to the grade of mental life of the individual, the feeling of value, which shows what is "worth while" and becomes regulative of the life and experience of the individual. The feeling of value may therefore be said to be the feeling aspect of conative process.

A very distinct aspect of the value feeling is the imaginative. This secures for the individual a sphere of activity greater than the recognized activities of the

past in their acted forms and in the possible lines of activity presented to cognitive thought in the present. By it the individual constructs a wider world and gains a larger freedom, and thus enlarges his world of reality.

Value does not depend on existence and truth. It may have normative character without this dependence. Value, it must be remembered, is always relative to subjective experience. In the simplest processes of feeling and will, there is claim to objectivity, and so on through all the presuppositions which are implicitly valued up to the value judgments which are explicitly thought. This objectivity of values is established in ethical, æsthetic, and religious experience; so existence is no more a fundamental category than the æsthetic and moral. There is no reality beyond experience, but our experiencing subjectivity gives absolutely the form of the experienced. That which is necessarily postulated as constituting experience cannot be unreal in our possible experience. Eternal values are not existing, but are valid; valid not for a world beyond experience, but for an experience which becomes a world only through the organizing activity of our will.

If value, however, does not depend on existence and truth, it has its relation to these. The theory of Sufficient Sanction points out this relation, which includes the discovery of the ultimate core of meaning in the various demands for reality and the determination of the various types of experience which constitute sufficient fulfillment of the specific demands. This Sufficient Sanction is based on the fact that our experiences of feeling and will as subjective and individual are in some way identical or continuous with a reality that

transcends our momentary experience. Sometimes this postulate means that the object exists in the physical sense; or that the object of our subjective feeling is also the object of other wills than our own: when our feeling and will is continuous with an overindividual experience; or that our subjective feeling is identical or continuous with dispositions or forms of will in ourselves which have already attained an objective and overindividual reference. But the most significant point is that, in the case of intrinsic ideal values, the postulate means only inner identity and continuity of the will with its objects or with itself through successive empirical moments of realization. This internal identity and continuity, as over against the discontinuity of momentary and isolated desires and object, creates an objectivity within the subject's experience and constitutes the last meaning of objectivity as reality.

The transcendental reality proposed is clearly will, and the axiological predicate of inner truth means identity of will with will. The presupposition of reality in all valuation is then the identity or continuity of subjective volition with forms of will which transcend the individual and momentary experience (the three forms mentioned above), but ultimately identity of subjective will with a metempirical will not be completely expressed in any of these forms. The individual wills who seek truth, beauty, morality, and religion are controlled by the overindividual demand of general will. We must will a world, and he who does not do this cannot understand what is absolutely and relatively valuable. As James puts it, in his characteristic way: —

"Every bit of us at every moment is part and parcel of a wider self; it quivers along various radii like the wind-rose on a compass, and the actual in it is continuously one with possibles not yet in our present sight. And just as we are coconscious with our own momentary margin may not we ourselves form the margin of some more really central self in things which is coconscious with the whole of us? May not you and I be confluent in a higher consciousness and confluently active there, though we now know it not?"

The inmost principle of sufficient reason of volition and the ultimate criterion of normative objectivity alike are to be found in the fact that an act of will affords the basis for ever new forms of will and that a value is but the starting point for new values. But in this principle is included the further postulate that any volition already fulfilled, any value experienced, is conserved in some form as the platform of new volitions and value; that any essential value persists in new forms of reality.

Unhindered activity or continuity is the source of reality and value. Judgments of existence or of logical consistency are merely special forms of registering the fact that specific presuppositions have maintained themselves. They are but secondary modifications of the primary feeling of reality. We must not look for absolute grounds but for sufficient sanctions, not for absolute norms but for well-founded ideals of value. A value is well founded when it fulfills a specific presupposition of reality. In the sphere of practical value judgments, we may say a value is real and objective, if it maintains itself, if the ideal continues when we reason and will rightly, *i.e.* if we do not take the presumption or assumption of reality to mean that

which, in the light of its place in the system of our experiences, it does not and indeed cannot mean. Thus is introduced into a true criterion of continuity that element of control which gives it practical, axiological value. As long as new experiences arise, so long will there be new valuations. Value can be preserved only by transformations.

The pragmatic contention for a broader conception of reality and truth, one which will include and legitimatize certain incontestable presuppositions of reality implicit in values, is well sustained. The criterion of the pragmatist, that of utility or indirect conversion through instrumental judgments, is doubtfully adequate either as a definition of the meaning of truth or as a test of the validity of the various implications of reality. There is equivocation in the use of the term utility by the pragmatist. Utility with him primarily means value, in the strict sense of instrumental, but when he finds truths and values of a purely intrinsic kind of the higher type of immediacy, where the value is immanental and not transgredient, he uses the general phrase "fruitful for life." Thus James accords relative truth to the concept of the absolute. He admits its function as practical, as the means to "moral holidays." But here the whole instrumental concept is in danger. To realize these experiences, these "holidays," at all, the very condition is that you do not make them conscious ends and still less means to ends. The condition of their functioning at all is that they remain implicit assumptions, otherwise the process is self-defeating.

Man thus comes to the perception and understanding of reality. For his physical and mental well-being

there soon come, worked out through his ups and downs in life, presumptions, assumptions, then positive judgments of value pertaining to those realities that make for health. By faith in these realities with the persuasion that health and well-being are man's possessions clearly in the intent of an over-individual or metempirical will, the correction of many of his ills will follow. To get out of touch with these realities means disorder, unhappiness, disease, and pain. It is the office of a psychotherapeutic practitioner to know the realities which his patient counts as such and also better and truer ones in the whole range of truth, beauty, and goodness, so far as they can be gained by him, in order to effect his patient's thorough and permanent cure.

What, then, may we definitely ask, has psychotherapeutic value? To have psychotherapeutic value, a thing or object must have the power to evoke in the patient's mind the operation of those psychical processes set forth or implied in our principles of psychotherapy. Anything which will call forth the operation of these processes, whether it be physical, psychical, philosophical, or spiritual, possesses healing value in the psychotherapeutic sense, especially if it maintains itself. There are various grades of such reality possessing value, some having far more than others, such grading due somewhat to the character of the object of reality, but not mainly; the principal element in such reality is the subjective, and this is operative always in experience, we may say confined to experience, if the term is used in a broad way to include not only that of the man but also that of his fellow men and that of oversocial reference. Psychotherapeutic value attaches to medical remedies, charms, talismans, foods,

hygienic measures, mental regimen, superstitious objects or practices, shrines, religious acts, philosophical beliefs, divine persons, and metaphysical principles. These and many other things have therapeutic reality.

Inasmuch, however, as there are grades of such reality and man's faith or the power to evoke the operation of the psychotherapeutic principles must be proportional (to some extent at least, and we may believe a very considerable one in course of time as experience tends to evaluate) to the object of his faith, and all relative or partial reality points to an absolute one, or at least an overindividual and an oversocial one, we must look further, in our discussion of reality, to see whether such a higher reality can be established and maintained. This will be our task in the following chapter.

CHAPTER VI

Religious Reality

Value, as has been shown in the previous chapter, has many grades in any particular realm of reality and varies as men vary. A man's values practically will depend much on his environment, his views of life, his culture, his disposition, his physical constitution. His philosophy may go a very short way but far enough to give him the persuasion that certain things are of value because they lead to the pursuit and possession of other things of value. He sees that some things maintain themselves; that by careful thought supported by provident conduct, certain ideals continue and become capable of control; that out of the accidents of life and out of a world at odds, he can make a new world, where, at least, some established order reigns. Does not the savage with his charms and incantations do this as well as the philosopher? The former may need to revise his beliefs, knowledge, and practice more and oftener than the latter but, from the fact that he succeeds in his ventures in his restricted life and as a tribe, maintains himself if he is not overborne by conquerors who seek to impose upon him values which he does not appreciate and in his heart scorns; but from this success and this maintenance, we repeat, we see the validity of the reality to which he clings. Psychotherapy among primitive peoples has great reach and power.

We may ask, therefore, whether a crude superstition and a strong belief, though ignorant, will not heal as well as a full-reasoned philosophic or intelligent religious belief, or, if we may state the case between a psychotherapeutic treatment which lays no claim whatever to religious character and which, in fact, in some cases, entirely repudiates the truth and power of religion on the one hand, and a psychotherapy based on religious belief on the other hand, which is of greater advantage in promoting the return to normal conditions? What kind of reality or by what approach to reality can we best secure the operation of our psychotherapeutic principles? In the light of our discussion, what can be said of Jesus' healing? Is there justification for the spread of religious healing, or should the practice of psychotherapy be limited to scientifically trained men? These are some of the questions that arise with or grow out of our discussion of religious reality, and to these questions it is proposed to give answer.

Before proceeding to answer such questions, however, let us critically examine value from the religious point of view.

There are different methods of approach to the subject of religious reality as will be seen from the statements of those who have made careful study of it.

Professor S. Alexander of the University of Manchester, in the *Hibbert Journal*, October, 1904, "Mind in the Universe," makes the religious idea of the world, the response which the mind sets up when the actual world as a whole operates on us through feeling, revealing itself in this indirect way. The developed sentiment of religion finds its object in the conservation of values. God is revealed to man not directly through the senses, nor discovered in the first instance by reflection, but as

the object of a sentiment which demonstrates its justice by the persistence of its object. All values conserved are contained in God. The teachers of religions are those who through religious genius are more sensitive than other men to this reality. And directed by their instinct to God they describe Him in virtue of their insight in terms of his relation to man's moral affairs and nature. Once discovered by religion, we may take this object and go on to discern its relation to the objects of science and recognize it as whatever in nature or in Mind or in those higher phases of existence, for which we must leave room for permanence, reproduces itself and establishes itself. Man's dependence upon God and his worship of Him is part of man's own contribution to the conservation of values.

According to Urban, religious construction of value, like the æsthetic, is concerned with the projection of social worth into ideal personalities; but the demand that religion makes for a completely overindividual object is from the point of view of valuation not borne out. All that can be allowed is that "the personal and impersonal values fuse in an intrinsic value which, as immediate, is over personal and oversocial in its meaning." "But still it remains a personal value in the sense that it is only as a practical absolute, as the limit of a series of personal experiences, that it has axiological meaning and validity." "Experience has shown the remarkable power of religious beliefs to recuperate and readjust themselves, and from this vitality we may probably infer that, until the values of men themselves change, the value judgments of religion need fear nothing from the appearance of new judgments of fact and truth."

Coe on Religious Value emphasizes its double character, viz. its immanence in and partial identity with all values, and its transcendence of them as their ideal unity and consummation. Thus are afforded two opposed notions of religious value, one of which represents

it as merely transcendent of other values, the other as merely immanent in them. On the one hand religion is said to deal with the spiritual rather than the temporal, or with reality as distinguished from phenomena, or with unity as distinguished from multiplicity. On the other hand there is a tendency to identify religion with the æsthetic or ethical or intellectual life. He concludes: "Any kind of value may be a religious value, but only on condition of a certain inner self-transcendence whereby the particular value demands complete organization of itself with other values and ideally complete realization of the unitary whole. This implies the conservation of values, but only through the conservation of personalities. It implies also completeness of social value in an ideal social being who satisfies, on the one hand, our desire to be completely understood and, on the other hand, our impulse to give ourselves in utter devotion to an object completely worthy of such ethical love." Religious value "is ethical value itself in its ideal completion and in union with all other values similarly ideal and complete." The sphere of religious life is social life, and it differs from ethical value in that ethics of itself "takes into purview only a part of the social ideal that religion accepts."

Professor Tawney, in his article "Kinds of Value or Consistency," *Psychological Bulletin*, Oct. 15, 1909, says: —

"Religious value is neither identical with other values nor is it merely more of the same kind as either or all of these. It is neither constitutive nor demanded of the world. Religious value is purposive without being deliberately so, and in this sense it is true that religion means the conservation of all values, as Höffding says. Æsthetic and economic values are also purposive, but religion has to do primarily with the purposive aspect of the entire life of purpose and conation.

Attempts to identify religion with ethics or metaphysics or economics or social service leave the essentially religious demands of human nature unsatisfied and unexpressed. Ethical, æsthetic, and metaphysical elements are present in nearly all the conventional forms of religious worship, but are not essential to it. One may be dissatisfied with all these, as, for example, in adolescent doubts, and yet be profoundly religious. He who doubts goes out like Abraham, not knowing whither he goes, but he seeks a city which hath foundations, whose builder and maker is God. He seeks that absolute uniqueness, perfection, and individuality which are perhaps our most comprehensive experiences of value."

Münsterberg, in his *The Eternal Values*, holds as follows with reference to Religious Value: —

Religious value is needed to satisfy our desire for identity, as there is more or less a clashing of interests between the logical, æsthetic, and ethical values. If the world as a whole is to be valuable and not an inner chaos, we must feel bound by the conviction that the identity of the three worlds of values itself has validity. The life value which secures this unity of the various worlds of value is religion.

Both philosophy and religion must transcend the life experience. They lead us to a world which is enlarged and expanded in the spirit of this overpersonal postulate which overcomes the apparent opposition of the values. But have we a right to consider such an overworld which lies beyond experience still as a reality? But reality is the gaining foothold and starting point for a planned action by a new experience. Our own will and our own action must decide whether the change in our life experience is to be acknowledged as a realization. It is such a realization when it supports our new deed. We hesitate to subordinate the apparently overreal of the religious to the conception of value, because every value demands that the given

be realized in an identical reality in a new form. But we now can say that the world realizes itself in such religious and philosophical enlargement of experience. Such overexperience can certainly never become a part of the experienceable world of physical existence. It remains unreal in the narrower sense of the word. But it is a content of our convictions, and as our convictions give us the very firmest hold on our actions, the final realization in the wider sense of the word is here fulfilled in the highest degree.

Religion reaches its goal of the final unity which gives meaning to all the mataphysical values, by following the feelings and emotions and without a conscious knowledge of the ultimate purpose. Religion is thus grouped among the immediate values of life.

The intensity and vividness and depth of the religious consciousness must decide how far religion succeeds in reaching the pure value of a perfect harmony of our values. This value must also be determined by the extent of the development of those various values in themselves. The highest religion must arise when the purest union of the purest values is given. Such a religion combines complex science, refined feeling of agreement, and high moral conscience. The religious values have reference to the outer world, the fellow world, the inner world, as all other values have. In the outer world these are fulfilled by creation; in the fellow world by revelation; in the inner world by salvation. The religious conception of creation is that of a creator who works in truth, beauty, and goodness. Revelation can come in at any time anew. Every miracle is a revelation. A miracle is not the suspending or annulling of the natural laws, but is the connection of wills. The power of the miracle does not lie in its negative relation to suspended causes, but in its positive relation to a superior will, in the significance and uniqueness of its revelation. Revelation must always give to man much more than merely the recognition that God exists. The whole historical life finds

its impulses and its uniting meaning here. The special values, as, for instance, science or art or law or industry or love, may enter into conflict with each other, but religion cannot be in disagreement with any one of them by principle, as religion's fundamental task is to unite the valuations by reference to the beyond. A narrow-minded church, a selfish state, a petty school of knowledge, a reckless art, a frozen morality may not come into harmony with one another.

The longing for the absolute value of unity in our inner world is the demand for salvation. It arises wherever in the world mankind exists, because the necessary, the moral, and the happy never have completely unified themselves in the life experience of any one. The true salvation in the spirit of Christianity is the victorious arising of that will attitude in us by which every opposition of values is overcome and the full unity of the true, the harmonious, and the good is reached in our soul. It is the salvation of the over-personal blessedness. All understanding of this ultimate unity then leads into the very depths of the own soul. Now the salvation no longer results as the effect of a divine action, but by our aiming toward a higher purer life. To love God means to the inner world the absolutely valid conciliation of all mutually opposing evaluations. The torn and broken experience of the self has become in the belief a meaningful unity, the inner struggle has come to rest, the helpless bondage has been transformed into freedom by salvation.

Orestano declares that religious value is the interest we have in an ideal order perpetuating the fundamental values of life.

Henry Bedinger Mitchell, in *Talks on Religion*, pages 4 fol., records:—

"Religion itself, the religious spirit or religious aspiration, is the most intimately inherent emotion and fact of human life. . . . It is not only the most inherent,

but the most universal of human characteristics." Religion is concerned with the world of values in contradistinction to the world of mechanism. Between these two worlds there is a causal relation, and mastery of the world of values gives mastery of the world of mechanism. It is an unreasoned feeling, but it seems both genuine and widespread. Man to-day is living in both worlds, though his consciousness of the inner world seems very dim and blind, so that perhaps instinct and feeling better describe it than consciousness. But blind as it is, this feeling brings the sense of the greater richness and value and vitality of the inner world, the sense that in some way it is higher and better for us if we could only come to full consciousness and mastery of it. The gist of the matter is that, both in the world without and in the world within, there is undeniable power making for good, calling on us to unite ourselves with it, to be its instrument. This view makes experience supreme. But meanwhile it admits the fitness of symbolism as a means of interpreting for the spirit the fact of its life.

Eucken, in *Christianity and the New Idealism*, page 49, says: —

"It is in religion especially that the fundamental relation of man to reality becomes clearly defined."

John E. Boodin, in an article "Reality of Religious Ideals," in the *Harvard Theological Review*, January 1907, page 67, puts the problem and solution as follows: —

We have seen how the mind has constructed for itself and projected a world of ideas in order to meet its environment and said, "That art thou." In so far as its prediction has been verified and the proper adjustment thus obtained, the environment has replied, "That am I." The character we have given this environment has depended upon the needs of the soul to

make itself at home in the world, to satisfy its wants. The environment again has reacted upon the adjustment and shown how far it has been adequate. Thus we have come to construct an inorganic and organic and a supra-organic or psychic environment, each of which grades of environment has proven its reality by the necessity of adjusting ourselves to it in order for the highest well-being. But in this historic process of adjustment even the psychic environment of social unity has proven inadequate without the faith in our ultimate spiritual environment which shall be the objectivity and fulfillment of our fragmentary human ideals. Thus the soul of man has built itself nobler mansions, has constructed the ideal world of religion, even as the swallow builds herself a nest in order to feel cozier and more at home in an otherwise cold world. Now, does the religious ideal of a realized good in the world have any real basis or is it but a fond dream? Is there any environment beyond and still higher than the supra-organic or social environment, already so difficult for us to grasp and yet so real? The question is: Is the religious environment bound up with the history of man in such a way that he must act as if it were real in order to attain his highest development? If the religious ideal is bound up with moral and social unity, as well as the highest individual appreciation and satisfaction; if there is no abatement of this adjustment, but, on the contrary, it increases in complexity and unity with the development of human life; if life be poorer without it; if, in short, the religious adjustment has proved a necessary one, in order to attain the highest and most effective life; and if materialism fails to inspire such a type of life, — then the religious ideal must in some degree possess objective reality. Here, too, we have the survival of the fittest as regards beliefs; and the history of the race might be written as the history of religious beliefs. The working of the religious hypothesis must in so far be taken as evidence of its truthfulness, just as the working of the scientific

hypothesis is in so far regarded as evidence of its truth. Both must be modified in the light of the requirements of further experience. The progressive usefulness in either case must prove the greater objectivity of the content. Can any one doubt the cementing influence of religious beliefs on social unities, or the heightening effect on morality of the faith in an impartial and sympathetic Spectator and Coöperator, or the association of religion with the highest in art? And as we learn to substitute more and more, in the progress of evolution, inner unity for mere mechanical coexistence, are we not progressing towards the appreciation of a higher spiritual unity, a supra-individual unity of souls greater than nations and greater than humanity; a unity which is not a mere block unity like that of Parmenides, but a unity which embodies the end of ideal striving? If it is a fact that the religious ideal is thus essential to the highest unity and development of life, then the religious ideal can be no mere shadow projected by the imagination of man, but it becomes objective; it thickens into being. It is the ultimate constitution of the cosmos.

Boodin mentions some of the most prominent characters of the religious ideal which have proved indispensable to its historic efficiency. These are (1) the unity of the religious ideal as opposed to polytheism, the demand for one unique and final embodiment of the highest good. (2) This unity must be a personal experience not necessarily having our limitations, but capable of entering into sympathetic relations with all good strivings as it has sufficient power to enforce its ideals. (3) There must be the identification of itself with the values or forms of life primarily, *i.e.* it must not be pantheistic. Pantheism is as unethical as materialism. God must be both just and merciful.

He holds further: —

The truest and most objective ideal, then, is that which can furnish the completest and fullest satisfaction of the demands and longings of evolving hu-

manity. Religion must not appeal merely to our credulity for the miraculous nor must the appeal be to a mere supernatural revelation or authority. It must appeal to the good sense of man; it must increase his perspective, his sanity. It must enable him to think more deeply and truly; to appreciate and create greater beauty; to live more completely and fully, individually and socially. With these tests, Christianity itself stands or falls.

The religious aspects of the worth feeling and reality are to be recognized as supremely valid. While the objectivity of religious values cannot be logically verified through the intellectual processes, man's ideal constructions, backed up by the emotions evoked by a response to the whole of things, gives him the assurance of God as an object of reverence and trust. The result of the process of man's soul in looking beyond himself or the merely world and human order is variously set forth as the projection of overpersonal or social worth into ideal realities; a practical absolute, a limit of a series of personal experiences; as the immanence and partial identity with all values; as their ideal unity and consummation; as the conservation of all values; the perpetuation of the fundamental values of life; the gathering up, the unification, and completion of the logical, æsthetic, and ethical values; the highest religious value, as that in which these constituent values have reached their fullest development.

In the religious values, moreover, the conflicts of the other values, or at least their failure in coming to amicable adjustments to each other, are resolved. It is only by an overreference of these values to the reality of a world that unifies them that they can be saved such conflict. Human ideals are narrow and

fragmentary without it. Eucken has pointed out that the devotion to form and harmony of the Greek, the goodness and righteousness of Christianity, in some of its historic forms at least, and the loyalty to scientific exactness of our present age, all have their limitations and have jarred much with each other; the only solution is to rise with the benefits and advantages of each — and they each one represent some deep, fundamental human need — into a higher life, that of the spirit, wherein they shall not only be united, but each attain its noblest development.

It is to the nature of the object of the religious reality that attention should be especially called. The character of this reality has been said to be overindividual, oversocial, metempirical, and yet its meaning is uncertain, indeed empty, and its value *nil*, unless it is brought somehow within human experience which can be registered and described. Münsterberg hints that human convictions attest truth because they give us hold on our actions. To roll up the volume of human conviction concerning an ultimate power as source of being, upholder of all things, reconciler of all disharmonies and arbiter of human destiny would be to get the testimony of every human that has lived since the world stood. Their attitude toward one or other or all of these aspects of the activity of such an ultimate power, might not be religious, in the conventional meaning of the term, yet it should be taken account of in the scales of larger wisdom. Owing to fear and failure to live according to conscience, such convictions may have become grossly perverted, yet even in such form their study is deeply significant.

But it is to such a power that man in his broken,

narrow life, under the many restrictions and limitations of his present existence, turns for the fullness of its blessedness and life. He has felt that if he could only know more of such a power, if he could only put himself in touch more perfectly and completely with it, that its full tide of power would avail for him in all the concerns of his life, whether pertaining to his physical, his mental, moral, or spiritual self. From this quarter greater richness, value, and vitality could come because these blessings lay in his inner world. The history of such aspiration and striving, while abounding in much that must receive the stamp of superstition and bigotry, has also its significant aspects of study, nay more, its suggestive pointers for the future history of man's progress in welfare and culture. We rejoice to live in a day when such states and experiences, the inner, sometimes called "occult," once considered too sacred to be introspected carefully, or tested by means to secure objective validity, are now being studied; and we may trust more and more by those who are open to their full meaning. It cannot but establish on securer foundations the necessity of an objectively valid religious reality. It is only by such demonstration that the longings and demands of an evolving humanity can be satisfied.

When the effluent pulsings of the power of this religiously real object, which we may call God, are experienced, it will not be henceforth to look upon them as due to suspended laws, thus in a negative way, but as the ordering of a superior will in its ceaseless activity to maintain an orderly world. Does not our best science impress upon us to-day the importance of standing more manfully for the implications of an actively

energetic, religiously real object, and that we as men of a common race prove ourselves in sympathy with its large benevolent ends and become co-workers with it in attaining its holy and wise purposes?

It will be easily seen, therefore, that in psychotherapy the healing power of the one central object and the subsidiary objects of religious value will have great sway. In truth, it may be said that our system of principles will fail of their most effective use and service unless it is brought into very close connection with religious value. Here may it be expected to put on its purple garments, receive its crown, and sway its scepter in the full possession of its rights. Here in the realm of our present discussion it comes into its own — its kingdom. It may be employed in other realms; we have been free to admit it, but it is always with more or less crippling of its power, and the deeper needs and longings of man's soul array themselves against such use of it. Various movements of to-day, however far short they come in one way or another or, indeed, in many ways, as they all do, are more or less efforts, consciously or unconsciously, to bring man's soul into his own. And the challenge seems to come to unbelieving priest and reactionary physician as it once came to Judah, when the old King of Israel had been driven out of his capital by a usurper, "Why are ye the last to bring back the King?"

But we must sound the note of warning here as we have done in our previous discussion and expect to do it again before we have finished; superstition and fanaticism must be excluded here, narrowness of interpretation of religious norms and standards must be avoided, and religious symbolism, while it may be

permitted, must be ever pointing to the deeper, underlying truths; in other words, giving the king his glory. He has suffered much at the hands of his professedly loyal subjects, for they have persisted in dividing up his domain, — the whole sphere of religious reality. The farthest that any of them could see was only within the limits of one, possibly two, of the petty powers making up the whole kingdom: the true, the beautiful, and the good. There has been too much reliance on the fatuity of human leadership. There have been too many unholy alliances. There has been too much jealousy, suspicion, and distrust in the camps.

The king upon his throne needs many servitors and such are the necessarily limited capacities of those he has to depend upon for service, that with very few exceptions they must serve in one of the three petty principalities — the true, the beautiful, the good. There are those, however, who are preparing to take positions in the kingdom, for they are aware of the conditions and needs of the three subrealms. It may be the king has not been able to take his place because he did not have the properly trained officers of state, but these are appearing, and so a more tolerant spirit is showing in the camps and the clashing of arms is growing less.

To-day men scientifically trained and equipped are recognizing the help that religion brings and are freely willing to give their testimony to the validity of religious values in healing.

Professor J. E. Angell of the University of Chicago, in *Psychotherapy*, Vol. 1, No. 1, pages 67, 68, says: —

"It must be clear that if we make any approach to the restoration from diseased conditions by mental means, we shall be the more successful, the more pow-

erfully we can appeal to the mind and the emotions. Now among all the feelings to which we can appeal, few, if any, are so strong as those which we call religious. From the hygienic side, therefore, there is a tremendous advantage to be gained from the religious appeal wherever it can be used."

Dr. Prince, in the *Journal of Abnormal Psychology*, Vol. 3, No. 6, page 412, says: —

"An example of the rearranging of complexes from the clash of experiences may be found in the therapeutic and ethical efficacy of prayer. Under the dimness of conditions for which the individual seeks relief, the ethical ideas pertaining to prayer, ideas which in most people have repeatedly been installed as a part of their religious education and therefore are the residue of an old complex, are brought into conflict with those from which the individual seeks relief. The religious emotion belonging to the ethical complex intensifies its influence. There is a commingling of the two complexes, or rather the ethical ideas are substituted for the offending idea in the disturbing complex, which becomes modified and rearranged thereby; it takes on a new point of view, new associations, a new emotional tone, and, it may be, new desires, new aspirations, and what not. If the disturbing complex has been one of a pathological nature, it may have induced as by-products a train of disturbances in the functioning of the various organs of the body (heart, vessels, secretory glands, viscera, etc.). These disturbances and the perception of them in consciousness — the latter known as cœnæsthesis — may be the physical accompaniments or manifestation of the emotion. These tend to disappear with the installation of the new-formed healthy complex which does not disturb the physiological functions, and we have the therapeutic finale. A large factor in the production of these by-products of patho-

logical complexes is the character and intensity of the emotional tone belonging to them. Likewise, the emotional factor plays a very important part in the restoration of the healthy personality."

Charles W. Waddle, in an article "Miracles of Healing," in the *American Journal of Psychology*, April, 1909, in summing up his conclusions, says: —

"It is now a well-established fact that the cures of this nature are brought about in accordance with the law that the mind tends to translate into physical reaction any suggestion or idea which can be actively aroused and kept at the focus of attention. That this may be done, the idea must seem reasonable and possible, and inhibiting and opposing ideas must be banished. In short, the mind must be made to give the idea free play.

"It seems axiomatic that any system will succeed which can make this law operative for suggestions of physical, mental, and moral well-being. The ways in which this may be done vary as individuals always have and always will vary. In spite of the fact that all systems depend upon suggestion in some form as the means of making cures, it by no means follows that any one uniform or scientific system will be able to make suggestion effectual in all cases. We shall probably continue to have various mental healing cults so long as men think differently in the fields of philosophy or religion.

"We may look for saner and more scientific views on the subject of mental healing, but present tendencies indicate that we need not expect that the religious elements of faith in the efficacy of prayer, belief in the supernatural, and other deeply rooted instincts can or will be neglected as a means of making suggestions effectual. The appeal is not wholly nor chiefly to the mind acting in its most rational way, but to those deeper, more fundamental activities, rooted in instincts,

habits, hereditary tendencies, and the like, which are more far-reaching in effect than anything in the rational activity of the individual mind.

"We are convinced that churchmen, physicians, and psychologists have all conceived of their functions and relations too narrowly and that they need to co-operate for mutual understanding and profit.

"Finally, we believe that rightly conceived the laws of mental healing have a significance as hygienic measures equal to their usefulness as means of cure, and that they are therefore of moral, spiritual, and pedagogical value as a means of establishing correct habits and activities in these fields."

In the character of Jesus we see the nearest approach to a true officer of the kingdom of health and healing, this apart from any claims that Christianity may make in a special way for him, for we disavow having come, up to this point, upon distinctly Christian ground in our discussion. It is his sanity, his sense of beauty, his superlative goodness in harmonious combination that is needed to-day to clear up many aspects of our present-day turmoil and strife, and not least of all in the realm of the healing of mind and body.

Jesus emphasized the reality of religious values. He dwelt upon the spiritual aspects of truth, ascribing to these a power above the physical and mental. God is a spirit, and man becomes possessed of the wisdom and power of God by doing the will of God. Because he lived and worked in harmony with this will, he taught as he taught and he worked his mighty works. The tranquillizing and healing effects of his presence, his words, and his touch, in the light of our present-day knowledge, must have had a powerful effect upon those with whom he came in contact, and it is not surprising

(in fact it would be strange otherwise) that wonderful works followed him. Any one who has such a vivid conception of superlative values as did Jesus may be assured that human lives are ready to commit their safe-keeping, bodily and mental, to the protecting and energizing power of such truth. Such adherence to the truth, manifest widely to-day, is one of the most hopeful proofs of a saner, healthier, in all respects improved and improving humanity.

To quote again from Boodin's article, "The Reality of Religious Ideals," page 71: —

"Christianity is the highest religion to us because it, as no other, furnishes in the simplest and completest way that environment of the soul which satisfies and makes objective its yearning for the highest good. And inasmuch as the personality of Jesus answers all our demands for personal goodness, as no other historic individual does fulfill them not only relatively, but completely, we must acknowledge him as divine in a unique way. He is to the Western world at any rate the concrete, universal, the beautiful life — not only individually beautiful and complete, as a work of art, but the greatest energizing power for beauty, truth, and goodness. Nor is his claim to this position waning, but ever gaining new strength in the dissolution of dogmas and the crash of creeds. And in the struggle for survival which is now going on between the Western and Eastern worlds, in spite of, yea, from the smoke and din of battle and secular conquest, the ideal dominion of the Galilean promises to extend itself, in the centuries to come, to the ends of the earth."

We are now in position to answer the questions that we asked in the early part of the chapter. Religious value is that of the first order, but for its grade of value, it depends on other values of which it is the unifier

and the consummation. These other values are those of truth, beauty, and goodness. In a psychotherapeutic sense, religious value is of first importance on account of its affective elements. Religious emotions are the strongest man feels. Any religious faith or practice which stirs up profoundly the emotions, if it have more or less cognitive direction, will prove a strong psychotherapeutic agent. As between a low type of religious faith and a high one, it will depend, to a considerable extent, upon the strength of emotions aroused and ideas associated with them. The low type may abound with healing power, while the high may not. If the emphasis is on intellectual definition and expression, healing will not have a prominent part, although there is nothing inherently against the possibility of a harmonious union of the intellectual and the affective, and there is evidence that this happy combination is becoming a more frequent type than it has been in the past. It has the promise of a more perfect development of man on all lines. While it is possible for a philosophical type of healing to exist, it will not have as wide and effective appeal as a religious one for the reason that the affective elements in it are not as likely to be recognized and employed as in a religious type.

Jesus' healing was the natural outcome of his nature. The intense love and compassion of his heart toward men drew them to him and aroused in them those deep affective responses which open the whole gamut of the psychical life and very powerfully stimulate the nervous and vital forces of the human organism, calling into play the latent power which is never suspected by the subject and those who know him. Hence the aspect of miraculous power attributed to them.

But the place he assigned to these works is secondary. He deplored the nonacceptance of him by his fellow countrymen and lamented the fact that they were ever seeking signs. It grieved him to think that they would not accept him on account of his nature, revealed especially in his teaching and life. While we may not, in the whole light of his wonderful person and of Christian history, accept his works as proof of the truths he taught and of the unique nature he claimed for himself, we do say that if we accept him and his teaching on their inherent merits, we most readily see how his healing works grew out of the same and are credentials of a valid though subordinate kind.

For an answer to the question whether there is justification for the spread of that type of psychotherapy known as religious healing, or whether psychotherapy should be limited to scientifically trained men, we must ask the reader to wait until a later chapter. There are a number of questions that must be answered before we are in position to answer this one. But we are now prepared to state that there is and ought to be, in the right and natural order of things, a religious psychotherapy, and it will be our purpose in our later discussion to show particularly what is its scope and how it should be handled.

CHAPTER VII

Religious Reality in Some Types of Healing

If the question of reality is basal in the sphere of psychotherapy in its larger aspects, it is natural that any Christian system should seek to define clearly what it understands as reality. It is made the fundamental fact of their systems. In them we find the most positive and unequivocal expressions of the validity of religious reality. Such expressions are indigenous to the Christian system in any of its aspects.

Denny, in his *Jesus and the Gospel*, page 128, says: —

"The greater they [the moral phenomena of Christianity] are, the more valuable in their spiritual contents, the more decisive in the history of humanity, so much the more inevitable must it seem that what lies behind them is not an illusion or a morbid experience misunderstood, but the highest reality and truth which have ever told with regenerating power on the life of man."

This positive expression is seen in some of the systems of Christian healing. We first consider the Emmanuel Movement.

Worcester, in *Religion and Medicine*, says: —

"It is not long ago that religion was regarded as a predisposing cause of melancholia, hysteria, insanity, but to-day we know that the type of character created by Christ, calm, loving, patient, unselfish, fearless, trusting, is the type best able to resist every form of

nervous disease and moral evil. Therefore it is that we offer this religion to those who seek our aid, seldom without success. In fact the willingness of even worldly-minded and apparently irreligious men and women to accept the character and teachings of Christ and to live by them, has been one of the happiest experiences we have been permitted to enjoy. Again and again have I heard a man who had not thought seriously of religion for years exclaim, 'I don't know whether I am going to recover my health, and the curious thing is I don't care nearly as much as I did. But if I live, I am going to be a better man than I have been in the past.'

"As a matter of fact, we possess in our religion the greatest of all therapeutic agents, if only we deal with it sincerely. The thoughts of a loving God within us, above us, and about us, who desires our peace, our happiness, and salvation, and who has better means than ours to remove our anguish, which He incessantly employs, is a consolation greater than our greatest need. A letter from a woman in intensely nervous condition caused by long insomnia and use of alcohol and morphia stated, 'I am astonished at the power which is doing this re-creating for me because I am perfectly conscious that it is in no wise my will. You must certainly set free some inspired spring of action. I feel no struggle, only a simple process of accomplishment.'"

"The majority of patients either never had faith in religion or had lost it. Our first duty is to create faith, and the higher degree of faith we create, the better the result."

"One of the greatest pleasures of my life has been to discover how exquisitely the religion of Christ is adapted to the sick, especially to moral and nervous sufferers."

"Only Christ is strong enough to save the world to-day, but to do this He must be allowed to free Himself from the iron fetters with which human tradition has bound Him. He must be permitted to confront humanity with all His divine reasonableness, His pity, His sense of God's nearness."

Alfred Farlow, in an article "One Mind or Minds Many," in speaking authoritatively for Christian Science, says: —

"How continuous meditation on the supremacy of God heals the sick and overcomes sin may not be apparent to the casual observer, but it will surely become clear to the Christian who puts the practice to a test. It may be well to note here that thinking of God, as a matter of course, means and necessitates a consciousness of what God is, a realization of His various characteristics and attributes, and His relation to man and the universe. If such meditation is comprehensive, it must of necessity take in the very nature and essence of Deity. Among the myriad ideas which it includes, we might mention that it would embrace a consciousness that God is infinite Mind, eternal Life, immutable Truth, unchanging Love; that He is the only cause, the beginning and the end, the foundation of being, the ultimate sustenance, the author and the finisher of all things, that He is all in all; that since He is the only cause, that which He creates is the only effect; that the discords, abnormalities, evils, which appear to exist, being no part of the very good things which God created have only a mythical existence; they are but counterfeits of the real and spiritual creations, and that notwithstanding the fact that they appear to exist in erring, mortal experience and therefore must be grappled with and overcome through divine power; they belong only to erring mortal sense experience, which Solomon denominated 'the error of life.'"

"Christian Science contributes very largely towards one's faith in God, by enlarging one's understanding of Him. Our confidence increases as our acquaintance enlarges. If we know only a little about God, we may have a small faith. If we have a misapprehension of God and look upon Him as the author of discord and calamity, we may dread Him rather than trust Him. The understanding that God is love, that He is infinite

mind, an omnipresent intelligence that constantly upholds, sustains, and protects His creatures, fosters a strong faith in Him. It would be impossible to entertain this infinite and exalted consciousness of God without having infinite and abiding Faith in Him. Such faith amounts to understanding and destroys evil and disease."

Instancing how faith in this reality operates, in distinction from another Christian system, for the cure of insomnia, he says: —

"As a treatment for insomnia the Christian Scientist, through prayer, helps his patient to be conscious (not unconscious) of God's ever presence, helps him to realize that this divine presence brings constant peace, harmony, and rest, and that the discords and troubles of earth, which would interfere with his harmony, can no more affect the reality of his being than the clouds can blot out the sun. With this simple truth, the fear of the patient is destroyed; he becomes calm and peaceful and is at rest, not because he has been 'fooled' but because he is unfooled, because the truth has been whispered into his consciousness, and the error which prevented his sleeping has been destroyed. Is there anything that can possibly inspire greater hope and courage; is there anything that can act as a greater preventive and destroyer of fear than the understanding of the ever presence of divine Love, and the assurance of safety which comes from such a consciousness? The Psalmist said: 'Though I pass through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.'" Ps. xxiii.

Continuing, Farlow says: "We affirm that neither an honest denial of the reality of disease nor an assured affirmation concerning the recovery of a patient can ever be made upon any other basis than that on which Christian Science rests. We aver that there is nothing

so conducive of hope and cheer as the abiding consciousness of the constant presence of God. Such a consciousness affords lasting and unbounded hope, for it is based upon that which is known to be immortal and eternal. It has been demonstrated through Christian Science that hope thus created will do more for a sick man than anything else. It has been proved that the spiritual understanding of God and man and their relationship is more practical than anything in this world."

"No one will ever be able to discover how much God can do for him until he experiments by throwing his whole weight upon the side of Spirit. While his neighbor feels sure that the Christian Scientist is taking a risk in his bold reliance upon Spirit, the Christian Scientist is equally sure that his neighbor is jeopardizing his safety by dividing his thought between two powers and thus weakening whatever of result he might obtain by an exclusive dependence upon either."

Len Broughton, D.D., formerly pastor of a large Baptist church in Atlanta, Georgia, which is the center of many healing activities, physical, mental, and moral, gives an instance of his own healing. This is what Dr. Broughton would call a case of divine healing: that in which the healing is done by the direct operation of the power of God through Christ. He accepts also what he calls mental or psychical and remedial or drug healing, but differentiates these from divine healing. In the course of this citation one will be struck with the sense of religious reality which Dr. Broughton felt and expressed in telling his story. He says: —

"Three years ago I was returning from England, and just out from Liverpool our ship was fogbound, and we had to remain there for twelve hours. For seven years I had suffered from acute subpleurisy following a bad

attack of pleuropneumonia. Not one deep breath had I taken all those years but had caused me pain, and every month I was laid up for two or three days with a recurrent attack, and my friends were much alarmed over my condition. While our ship was anchored in the fog, I went down with a genuine attack of pleurisy. The ship doctor came in and took my temperature and found it one hundred and three. My pulse was one hundred and twenty. He said, 'You have an attack of pleurisy. It seems to me you have had it before.' Of course I was much upset, for in front of me was the great Atlantic ocean and everybody that I loved on the other side. I did not feel as if I could stand another attack. The doctor left me without giving me any medicine, saying he had to attend to the steerage, but that he would return later.

"After he had left, something came over me. It was a very peculiar feeling. At the time I could not take even a half breath without pain. I could not lie on either side. I had that awful stitch in my side that is understood only by those who have had it. Then I heard a voice. It was not such a voice as could be heard by any one else present. Only my ears could hear it, for the voice spoke to my own soul. It said: 'Why not trust the Lord? He wants to teach you the supreme lesson of your life, the lesson of His infinite power and love,' and I answered, 'I am ready.' Then the voice said, 'Would you be willing to give Him credit if He healed you?' I said 'Yes, Lord.' Then I got up and closed the door and knelt down by my bed and looked up to Him for healing strength at the moment. And there came over me such a calm, such a peace, and joy as I had never known. I did not shout because I could not. I never have shouted. The fact is I was too happy to shout. I wanted to be quiet in His presence. I got up from my knees and went to bed. There was no pain. Then I tried lying on both sides and deep inhalations and still no pain, not a whit. Then a kind of light seemed to appear in the room. It was not such

a light as could be seen by any one else, had he been present. It was just such a light to my own soul, for my Lord was dealing with me in a way that He was not dealing with any one else on that ship.

"Soon the doctor came back and I said, 'Doctor, I am well.' He said, 'What has come over you?' I said, 'Put your thermometer in my mouth.' He did so, and not a bit of fever did it register. My pulse also was normal. He then put his ear to my chest, and all abnormal sounds had disappeared. He said, 'I do not understand this. What have you taken?' Then the devil seemed to speak to me and say, 'Now you don't need to go over all this with the doctor. He doesn't care anything about it.' But I said, 'Yes, I will. I promised to tell it and give Him credit, and I am going to do it.' So I said, 'Doctor, are you a Christian?' 'Yes,' he said, 'I trust I am.' Then I proceeded with my story, and soon I noticed that the tears were running down his cheeks. And so they were down mine, and we just sat there and looked at one another and cried. We did not need to speak. Every fresh tear was a word in the tear language that each of us thoroughly understood.

"I got up and dressed, went out, and ate a hearty dinner, mingled with my friends and told the story. That was three years ago, and let me say it to the praise of His name, never once since that has there been any pain in that side, though I may breathe as deep as any man."

The sense of reality in its affective aspects is here very pronounced. The feeling tone is very strong. Let us note how it expresses itself in its shades and intensities. As Dr. Broughton was once a physician, particular interest attaches to his description of his case.

He had been sick for seven years. The constant and often sharp pain deeply intensified his emotions, very likely those of fear, worry, anxiety. These were reënforced at the time by his thoughts of friends across

the Atlantic. He said, "I did not feel as if I could stand another attack." Then when alone he confessed that "something came over me. It was a very peculiar feeling." It is one of the characteristics of feeling that it may veer suddenly, blowing from one direction one moment as unpleasurable and from the opposite direction another moment as pleasurable. Could deep despair change so soon to the strongest hope? It could. It often does. It is often seen in religious conversion and in later religious experience. It is when all thoughts of self-help or of fellow human help are inhibited, producing despair, that there arises the thought of superhuman help. The one cast of thought prepares the way for the other. Dr. Broughton has a peculiarly susceptible religious disposition. The thought of this higher help was seized on with avidity; it radiated through his whole mentality, conscious and subconscious, by suggestion. It became clairaudient; he said he heard a voice speak. When the question of yielding fully to it came to him, he was ready. Here was the setting of effective operation in the subconscious state with its power of registration on bodily functions. He said to the voice, "Yes, Lord." He followed this with prayer, which was intensifying the suggestion. He looked for healing strength at that moment. At this point the strong pleasurable emotion of peace and joy came upon him, the strongest "I had ever known"; he was too happy to shout. On going to bed, the pain was gone. The doctor came and found the fever gone, the pulse normal, the abnormal functions became normal, as proved by the chest-hearing test.

Thus the strong suggestion of the potency of "infinite power and love," the full commitment, the reiter-

ated autosuggestion in prayer and in his own testimony to his healing, all made effective by strong emotion, reveal the operation of the psychotherapeutic mechanism. In cases of so-called "faith healing" the temptation to avoid testifying to it, is often yielded to with ill results; on the other hand, giving testimony to the healing fully establishes and intrenches it. The deep emotion in the privacy of his own state room, then that experienced in the doctor's company, tended to intensify that power of the suggestion. The healing was permanently established.

We here see what we pointed out in the just preceding chapter that in the realm of religious reality there is the strongest appeal to the emotions. In Christian experience these have large sway. It is not strange, therefore, that we have in the realm of Christian experience, records of wonderful cures.

Münsterberg, in his *Psychotherapy*, page 314, says: —

"It would be medical narrowness if the physician were strictly to deny that the effect of such [*i.e.* the change of the atmosphere of a sick room from a sad to a joyous one] emotional change may sometimes lead far beyond the ordinary suggestive influences and that in this sense the miraculous really happens. When out of a despondent mood in a suggestible brain an absorbing emotion of confidence breaks through, a completely new equilibrium of the psychophysical system may indeed result. In such cases, improvements may set in which no sober physician can determine beforehand. Central inhibitions which may have interfered a life long with the normal functioning of the organism may suddenly be broken down and in an entirely unexpected way the mental influence gives to the forces of the body a new chance to help themselves. The reasoning of the scientific physician may easily stand in the way here.

He may be afraid of such overstrong emotion because he knows too well that such unregulated powers may just as well destroy the good as in another case the bad; in short, that ruin may result just as well as health. But that does not exclude the fact that indeed almost mysterious cures can be made without contradicting the scientific theories."

In the citations in this chapter, a truth appears to which we should call especial attention. It is the adaptation of the psychotherapeutic mechanism to the reality at the base of these Christian systems. When the consciousness of this basal reality is awakened in the deepest mind of the subject, it can easily be directed by association to those areas of it that make conditions for health. With one and the same mind man grasps fundamental truths, such as value and reality, and is given control of his physical and mental health. Different processes, it is true, may operate. As yet, we do not know very much of their precise operation in either sphere, but in them both he is conscious of the same personality. It is true that powers larger than those which emanate from his being have a part in arousing and giving efficiency to these processes, yet his own personal life is the arena of their operation and more, he is the responsible agent for giving them their most perfect expression.

Man's conception of himself as continuous with the powers of universal being is rapidly enlarging. Whatever these powers may be and however they may come in actual contact with him, he receives them knowingly, intelligently; they may not be central in his consciousness, but in the margin of his mind, it may be in the utter fringes, even in the subconscious and the cate-

gorical unconscious, they are ever making themselves known and felt and that, too, to influence life and conduct which he calls his own. We believe to-day that this mind, center, margins, utmost fringes, subconscious, unconscious, are proper subjects of study and investigation, that he may bring all under wiser and better control.

Jesus, however we may account for his nature and the powers he exercised in his life, certainly dealt with men recognizing their psychical nature as men. The means he used, which are called spiritual, we have no evidence were anything else than the mental on its highest planes influencing the lower; and so the spiritual, when operating on conditions of health, work through the same laws that we have laid down for mind in all its manifestations. Or, at least, even to concede that the spiritual is different in essence from the psychical, Jesus used the laws of the psychical, for he himself had a human mind and he dealt in a human way with other human minds. He said to those who were brought to him to be healed, "Fear not, only believe." If he did not speak the first words, "Fear not," he acted them. His whole life as we catch the spirit of it from the gospel record was to do away with fear, allay doubt, evoke hope, inspire faith. His command was the joint "Preach the gospel," "Heal the sick." Sin and sickness both were cast out by him. Mind and body were healed. His preaching was of *metanoia:* change of mind; a substitution of right thoughts for wrong ones; and right feeling for wrong feeling. His command was, Thou shalt love the Lord thy God with all thy heart, soul, strength, mind, and thy neighbor as thyself. And if keeping the command-

ments assures of life, who can doubt that the perfect obedience to his commandments thus laid down would assure perfect well-being of mind and body. For proof of this we may point to his own life, which was a perfect keeping of his own commandments, and further to the lives of those who, under the inspiration and guidance of his spirit, likewise obeyed them.

A type of reality set forth in what is termed Metaphysical Healing is seen in the following statement that gives the gist of a chapter on "Fundamental Principles" in Whipple's *The Philosophy of Mental Healing*: —

Spiritual intelligence is the active force of the universe. It is the active principle of every individual mind. The vital activity of every individual is a living spiritual essence of real Being, an element of pure intelligence capable of thinking and knowing. Physical action proceeds from and is governed by spiritual activities. Physical phenomena appear before us only because of the existence of the eternal principles of Reality which subsist back of all phenomena. By right processes of thought man reasons back from physical phenomena to underlying metaphysical facts, where he gets an understanding of principles above sensations. Sensation reports the presence, dimensions, character, qualities of a phenomenon, not the principles involved in its formation, nature, object, and scope. This is a vital point in considering sickness. The evidence of the senses here is not reliable. Its evidence needs the equalizing influences of reason in order that the real condition underlying the sensation may be correctly interpreted. The real character of the sickness depends upon inner activities beyond the scope of sense; to trust the evidence of the senses would be, in every instance, to draw erroneous conclusions, which in treatment might lead to disastrous results. Comprehensive understanding of Principle is a faculty which every

sane human being possesses. This is a spiritual faculty of divine origin belonging to the higher and purer side of human nature, above the animal intelligence and beyond the sense plane. Knowledge acquired through conscious exercise of this natural faculty conveys power for action unattainable by the physical, sensuous, or even the intellectual alone. Spiritual faculties can be exercised only through pure motive and a good purpose, because they are absolutely pure in nature, and purity can never defile. The intellect when perverted by self-desire on the sense plane may start a wrong action and state a false premise; but spiritual understanding can neither make the statement nor believe it true. Spiritual principle is the eternal activity of the universe and eventually must be complied with by every one.

The direct action of mind in and through the nervous system is the secret of what seems to be physical life. When it ceases, life leaves the body, but does not necessarily leave the mind, for mind is a living entity of spiritual substance. Spiritual activity is the only real life, while Spirit is the one active element of Divine Reality in the Universe. When used in relation to man, Mind, Spirit are terms employed to designate conscious activity on different planes of existence and in different phases of life. Spirit is the intelligent individual active in the higher forms and on all possible planes of intelligence and consciousness; while mind is the same Individual acting on the thought plane only. Personality is that individual acting temporarily on the sense plane, in the illusion of physical sensation. The body is a physical machine constructed by mind, of material elements, for the purpose of analyzing sensations on this plane.

He whose knowledge of his own being is limited to the outward objective laws of the physical body, knows nothing certain about that organism, while he who has acquired true knowledge of the foundation principles of life, operating through the spiritual action of thought, has an understanding of facts with regard to activities

of both mind and body, for the body is controlled entirely by mind, which reënacts the fundamental activities of intelligence.

Thought contrary to natural law produces disease. Thought in accordance with nature's laws results in health. This principle is absolute and universal. Where no mental action exists, no disease can take root.

Pure thought reflects in pure action.

Pure act reacts in harmonious sensation.

In Whipple's view, it is seen, therefore, that Spiritual Intelligence manifest in Spiritual Activity is the reality which is basal in all healing. When it is realized, healing is bound to follow.

CHAPTER VIII

Religious Systems of Mental Healing. Christian Science

The last two decades of the nineteenth century and the first of the twentieth have been marked by great interest, both scholastic and popular, in mental healing. At least three reasons can be given to account for this. In the first place, there has been a philosophic trend of thought away from materialism. Following Darwin's *Origin of Species*, which appeared in 1859, naturalistic methods of interpretation ruled the world of thought and developed to an unwarranted extent. It was natural that there should be a reaction and the work of such men as Eucken in Germany, whose aim is thoroughly spiritual, and Bergson in France, who, freely recognizing spirit and putting the greater emphasis upon it, deals much with natural phenomena, is receiving larger and larger recognition.

In the second place, psychology began exploiting the more hidden facts of the mental life about the same time with practical results. This scientific work had been preceded by a period of speculation and wild, unregulated practice, as our historical sketch in Chapter I shows. For half a century previous to 1880 a popular unscientific interest in these phenomena was prevalent. From the date mentioned, there has been careful investigation, and principles have been learned which have inspired confidence in laying stronger foundations.

In the third place, there is noticeable a tendency in theology, dogmatics, and church history to go back to the simple beginnings of Christianity; to the teaching, work, and character of Jesus. Religion is seen shaking itself free from its scholastic molds and rejoicing in the freer, larger interpretations afforded by the light of the sciences. The great personality of Jesus is becoming better recognized and appreciated. The aspects of his teaching and work that figured so large in his life have been freshly emphasized, and as the result some of these aspects have been brought to new light and proclaimed with a vigor that could not but call attention to them with the general acknowledgment that these things had been too much kept in the background by the Church. As some of these things touching on well-being in this present world fell in with the practical demands of the day, it was natural to look for their earnest and wide promulgation.

It will be our purpose in this section to discuss various systems that have endeavored to take one or more aspects of these truths and facts and bring their helpful influence to bear on human need. Some of them in their love and zeal of a new cause have given themselves to their work with a joy that marks it as a new evangelism. It cannot be denied that to many people these tidings have been of great joy. It has been indeed good news. They have received it, and they have been brought into a fuller, more complete life by it.

Where there had been fear, anxiety, and worry; grief, disappointment, and despair; wrong or ill-regulated thought or emotion; where, in a great multitude of cases, the human body had been encumbered with ills that had defied much patient treatment;

in short, where pathological conditions in man's physical, mental, social, and religious life had arisen to cause maladjustment, there these new evangelisms of one type or another have come with their helpful and healing message. It is true that in a number of cases they have offered more than they were able to give; there has been wrecking of human lives, and even toll has been given in death; but on the whole, so much has been added to the total cup of human well-being that it must be granted that their work has been salutary. To point out the weaknesses of some of these systems, as well as to call attention to their good, strong points, however, is one of the main purposes of our discussion, and in this and four following chapters we pass in review some of these systems. First we consider Christian Science.

Christian Science

Both the author of Christian Science and its leading exponents deny the validity and renounce the help of psychology. They deny the legitimacy of psychology passing their belief and practice in review and affirm that their system of healing is entirely out of the category of psychotherapy. But it must be evident that the help that comes, whatever may be the source of its coming, must come through mental processes and be registered in mental and physical ones, and it is in observing how these wrong states of mind and body in certain individuals who are accounted rational become right ones, that the Christian Scientist looks for his attestation. They should be the last, therefore, to urge any objection to an examination, the most thorough, of both the preceding wrong state and the succeeding

right one, and if there is any justice to their claim of science, they should desire to give a rational explanation of how the wrong state becomes the right one. Even though they may deny the claim thus made upon them, we urge that these changes are mentally caused and come therefore within the scope of psychotherapeutic description.

For a setting forth of Christian Science, we have consulted not only *Science and Health*, the standard textbook of Christian Science, but also an authoritative statement of the creed from the pen of Alfred Farlow, published officially in December, 1908.

Christian Science holds that God is Spirit and is not matter but mind. This leads to a denial of the testimony of material sense, for man as the pure reflection of God is spirit and mind. Matter is unreal. Sense perception is deceiving and misleading. Mortal mind in distinction from the divine mind forms material concepts. These produce discordant action of the body. This must be cast out by divine mind which installs harmony and health.

SPIRIT AND MATTER

As the scientific statement of being, *Science and Health*, page 468, line 6, states: "There is no life, truth, intelligence, nor substance in matter. All is infinite mind and its infinite manifestation, for God is All in All. Spirit is immortal Truth. Matter is mortal error. Spirit is the real and eternal; matter is the unreal and temporal. Spirit is God and man is His image and likeness; hence, man is spiritual and not material." Spirit — the synonym of mind, Soul, or God — is substance; that is the only real substance. Life is

Divine Principle, Mind, Soul, Spirit, without beginning and without end. Eternity, not Time, expresses the thought of Life. Life is neither in nor of matter. What is termed matter is unknown to Spirit, which involves in itself all substance and is Life eternal. Matter is a human concept.

God is all, therefore matter is nothing beyond an image in mortal mind. God is not the creator of matter. In one sense God is identical with nature; but this nature is spiritual and not expressed in matter. Soul and matter are at variance from the very necessity of their oppositeness. Matter and mind are antagonistic. That matter is substantial or has life and sensation is one of the false beliefs of mortals and exists only in a supposititious mortal consciousness.

SENSE. WILL. REASON

Spirit is all knowing; this precludes the need of believing. The believer and belief are one and are mortal. Christian evidence is founded on Science or demonstrable Truth flowing from Immortal mind; and there is really no such thing as *mortal* mind. The corporeal senses can take no cognizance of spiritual reality and immortality. Nerves have no more sensation apart from what belief bestows upon them than the fibers of a plant. Mind also possesses all faculties, perception, and comprehension, therefore mental endowments are not at the mercy of organization and decomposition. Corporeal sense defrauds, lies, cheats — will break all the commands of the Mosaic Decalogue to meet its own demands. The corporeal senses are the only source of evil or error. Outside the material sense of things all is harmony. Mortal belief would

have the material senses sometimes good and sometimes bad.

Human will is an animal propensity not a faculty of the Soul. Hence it cannot govern man right. Will power is not Science. It belongs to the human will, and its use is to be condemned. The power of the human will should be exercised only in subordination to Truth; else it will misguide the judgment and free the lower propensities. It is the province of the spiritual sense to govern man. Farlow makes human will the "carnal mind" of Scripture.

Reason, rightly directed, serves to correct the errors of corporeal sense. Understanding, not belief, gains the ear and right hand of omnipotence. The highest prayer is not one of faith merely; it is demonstration.

DISEASE: ITS CAUSE AND CURE

Man made in the likeness of God cannot be sick. Mortal mind is the remote, predisposing, and exciting cause of all suffering. Mind governs the body, not partially but wholly. A change of belief changes all the physical symptoms and determines a case for better or for worse. Mortal mind makes the whole body sick and the whole heart faint, whereas divine mind heals all ailments. We think we are healed when a disease disappears, though it is liable to reappear; but we are never thoroughly healed until this liability is removed. The human mind produces disease, and the divine mind removes this disease. Man is never sick; for mind is not sick and matter cannot be; a false belief is both the tempter and tempted, the sin and the sinner, the disease and its cause. It is well to be calm in sickness, to be hopeful is still better, but to understand that sick-

ness is not real and that truth can destroy its seeming reality, is best of all, for it is the universal and perfect remedy. The recuperative action of the system when mentally sustained by truth goes on naturally. Mrs. Eddy writes, page 390, line 12, in her chapter on "Christian Science Practice": —

"When the first symptoms of disease appear, dispute the testimony of the senses by divine Science. Let your higher sense of justice destroy the false process of mortal opinions which you name law; and then you will not be confined to a sick room, or laid upon a bed of suffering in payment of the last farthing, the last penalty demanded by error. Suffer no claim of sickness to grow upon the thought. Dismiss it with an abiding conviction that its claims are illegitimate, because you know that God is no more the author of sickness than He is of sin. You have no law of His to support the necessity either of sin or sickness, but you have divine authority for denying that necessity and healing the sick." "Science can heal the sick who are absent from their healers as well as those present, since space is no obstacle to mind."

FUNCTIONAL AND ORGANIC DISEASES

There is no distinction between diseases, marking some as functional, others as organic. On this point Mrs. Eddy, *Science and Health*, page 176, line 21, says: —

"Should all cases of organic disease be treated by a regular practitioner and the Christian Scientist try his hand only on cases of hysteria, hypochondria, and hallucination? One disease is no more real than another. All disease is the result of education and can carry its ill effects no farther than mortal mind maps out the way. The human mind, not matter, is supposed to feel,

suffer, enjoy. Hence it finds that decided types of acute disease are quite as ready to yield to Truth as the less distinct and chronic form of disease. Truth handles the most malignant contagion with perfect assurance. Human mind produces what is termed organic diseases as certainly as it produces hysteria, and it must relinquish all its errors, sicknesses, and sins. I have demonstrated this beyond cavil. The evidence of divine mind's healing power and absolute control is to me as certain as the evidence of my own existence."

Farlow says: —

"We do not pretend to be well versed in diagnosis, but we understand that with the exception of those which are produced by accidents, organic lesions are the outcome of functional disorders, and that in a large number of cases when the functions of the body are rendered normal, the organic diseases disappear with greater or less rapidity. Therefore we are at a loss to know why those who believe that Christian Science can heal functional disorders go to the length of insisting that it is impossible to heal a case of organic disease by mental treatment. There is no other way of fundamentally curing disease. Any other method must depend upon doctoring the effect in order to remove the cause. This would be equivalent to topping a tree for the purpose of killing it. Such a remedy only causes the tree to spread its branches.

"Although human evidence and experience may declare for the incurability of those disorders which have developed into the form that is called organic, there is no reason to conclude that they are beyond the reach of divine power nor that those who trust God cannot utilize that power."

Yet he says: —

"It may be well to mention that sometimes when an individual fails to gain relief from agonizing pain by

Christian Science treatment he may find it a lesser evil to seek temporary relief by material remedies in order that he may regain a position from which he is able to effectually demonstrate Christian Science. In the case of a broken bone, he may, because of his limited understanding, find it advisable to resort to surgery, and in her textbook Mrs. Eddy advises that surgery be left to the fingers of a surgeon."

Farlow continues: —

"Christian Scientists are well aware of their shortcomings, their inability to produce the full fruitage of Christian Science, owing to their present insufficient spiritual apprehension. But they have proved by experience that they may do more for themselves and others with Christian Science and without material remedies than they have formerly been able to do with material remedies and without Christian Science, and this justifies the position which they take. There may be some exceptions to the rule which we have mentioned, some extreme cases that would justify a modification of the Christian Scientist's regular practice, and it is left with the judgment of the individual student to attempt only that which observation and experience convinces him may be undertaken with a reasonable degree of success."

ANIMAL MAGNETISM

A peculiar feature of Christian Science is the recognition of a certain influence which opposes Christian Science and is known as "Animal Magnetism."

The term animal magnetism is used in Christian Science, according to Farlow, to include any and all supposed action of the human mind. It is that particular power, influence, or force which is supposed to be possessed by the creature in contradistinction to the creator. God is the only real mind. The carnal mind in all its varied manifestations is naturally, in the in-

terest of self-preservation, arrayed against it. Therefore every wilful phase of this supposed human opposition which is aroused by the introduction of Science is malicious. Hence the use of the term "malicious animal magnetism." Mrs. Eddy refers to it as the "human antipode of Divine Science." It is a term which is broad enough to include all that is opposed to God. It includes every phase of evil, every phase of the human antagonism to Truth. The subtle arguments of malicious animal magnetism can have no effect upon those who are aware of its presence and who understand that God is the only real mind or power. One must be awake to this evil and prepared to resist its deception because it deceiveth the unwary.

SOURCES OF CHRISTIAN SCIENCE. THE SCRIPTURES. NATURAL SCIENCE. SPIRITUAL UNDERSTANDING

In speaking of the sources of her system, she says, page 126, line 26 : —

"I have found nothing in ancient or in modern systems on which to found my own except the teachings and demonstrations of our great Master and the lives of the prophets and apostles. The Bible has been my only authority. I have had no other guide in the straight and narrow way of Truth. The watchword of Christian Science is Scriptural : 'Let the wicked forsake his way and the unrighteous man his thoughts.' The Bible teaches transformation of the body by the renewal of Spirit. Healing that is scriptural is purely spiritual. The so-called laws of health are simply laws of mortal belief. The premises being erroneous, the conclusions are wrong. Natural Science, as it is commonly called, is not really natural or scientific because it is deduced from the evidence of the physical senses. Ideas, on the contrary, are born of the Spirit and are not mere inferences drawn from material premises. The physical senses and Science (Christian) have ever been antagonistic, and

they will so continue till the testimony of the physical senses yields entirely to Christian Science. The spiritual sense of Truth must be gained before Truth is understood. This sense is assimilated only as we are honest, unselfish, loving, and meek. In the soil of an honest and good heart the seed must be sown, else it beareth not much fruit, for the swinish element in human nature will uproot it. Jesus said, 'ye do err, not knowing the Scriptures.' The spiritual sense of the Scriptures brings out the scientific sense and is the new tongue referred to in the last chapter of Mark's gospel. Christianity and the Science which expounds it are based on spiritual understanding and supersede the so-called laws of matter. Jesus demonstrated this great verity. What we term the five physical senses are simply the manifest beliefs of mortal mind which affirm that life, substance, and intelligence are material instead of spiritual. These beliefs and their products constitute the flesh and the flesh wars against the Spirit."

The basis of all health, sinlessness, and immortality is the great fact that God is the only mind; and this mind must be not merely believed but understood. In order to apprehend more, we must put into practice what we already know. We must recollect that Truth is demonstrable when understood and that it is not understood until demonstrated. If faithful over a few things, we shall be made ruler over many; but the one unused talent decays and is lost. When the sick or the sinful awake to realize their need of what they have not, they will be receptive of divine Science, which gravitates towards Soul and away from material sense, removes thought from the body, and elevates even mortal mind to the contemplation of something better than disease and sin. (Page 323, lines 13 fol.)

At all the Sabbath services a statement preceding the reading of the passages from *Science and Health*, which together with passages from the Bible make up the only didactic part of the service, is read; it is as follows:

"a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses, and authorized by Christ."

REVIEW OF CHRISTIAN SCIENCE

We have now given, perhaps, an adequate exposition of Christian Science, and what shall be said in a review of it as a system? Is there room for any new appraisal? So much has been written from every point of view. We have felt, however, in reading many of these criticisms, which were mostly of a hostile character, that they have been much overdrawn. The time has come for a soberer estimate. And what shall we say in general before launching out into particulars? We are free to confess that we find in it more and more things to admire but at the same time more and more things to radically take issue with, and, in the interests of the truth solely, we have endeavored strenuously not to overdo. The Christian Scientist, as a rule, will not agree to spend much time in discussing Christian Science with one who is not a Christian Scientist, but there are some exceptions, and we want to give testimony to the patient, forbearing, and kind spirit that has been manifested toward the writer by some most admirable men and women of the Christian Science belief, and particularly one man who has had much to do with shaping Christian Science thought after their revered leader. Knowing this man as we do, we cannot but have a higher opinion of Christian Science.

But what shall be said in particular? First let us look at the many points for favorable mention.

In *Religion and Medicine*, the book of the Emmanuel Movement, Christian Science is commended for the following points which it assures: —

The freedom from fetters of sense and passion.
The power of soul over body.
The victory of mind over its tyrants fear and anger.
The presence of God manifested with power.
The promise of an immense, immediate good as the result of faith.

C. R. Brown, in *Faith and Health*, says of Christian Science: —

It has changed the tone of life of many self-pitying people.
It has cured a number of functional disorders.
It has interested some people more vitally in the subject of religion.
Christian Scientists as a class are upright and clean.

E. C. Farnsworth, in *Sophistries of Christian Science*, says: —

In presence of an enthroned materialistic philosophy, it asserts the claims of Idealism.
In the hearts of multitudes it is dethroning matter by proving the kingship of mind.
It emphasizes the need of cheerfulness and the optimistic outlook and, as one result, the thoughts of many a spleenary imaginer have been turned from self.
As a novel and militant heterodoxy against a narrow and inadequate orthodoxy it is forcing men from the old ruts.
It stands for the man that was before the moment of human generation.
It holds him and every other creature of God to be a dweller in Eternity which the earthly man has divided into past, present, and future.
It utters a wise warning against the materialistic tendencies and general harmfulness of much in modern Spiritism.
Its ethical requirements are the highest attainable, and to blind belief in ancient dogma it imparts that

desire for sight which may yet result in the perfect vision.

We wish to add our own personal commendation to these estimates.

1. It has been of inestimable benefit in the emphasis it has put on the identity of the heavenly and the true earthly life. It maintains the spiritual and bodily life are one. While this truth is held by almost all bodies of Christians, it is overshadowed by other doctrines, and it is the glory of Christian Science that it is brought out again as it scintillated in Jesus' teaching and work.

M. Carta Sturge in *The Truth and Error of Christian Science*, in speaking of Christian Science, says: —

"Its success lies rather in its revolt against the idea that our spiritual life and our physical life are two separate entities, usually in opposition to each other, the one capable of being sound and whole, in communion with God, while the other may still be the prey to every evil that comes in its way, must succumb helplessly to suffering and disease, be liable to accident and misfortune, and to entanglement in a concatenation of unhappy outward circumstances from which we are to expect little relief.

"In the past, saints have shown how splendidly, in the power of the Spirit, life can be lived in spite of these outward conditions of misfortune and misery, how marvelously and beautifully the inner man can triumph over them, but as a rule their teaching has left the outer evils to go their own way, and bodily sufferings which would not yield to physical treatment, to run their course, bravely borne indeed, heroically endured, but neither alleviated nor annulled, nor indeed subject to the spiritual energy acting within. This produced a dualism, a discord, a kind of divorce between the inner and the outer man, between the spiritual universe and the physical, the latter being left, as it were, still under

the dominion of evil, even while the former might be radiant in the sunshine of the Divine.

"The new teaching . . . is a protest against this; an effort with its emphatic assertion of oneness, of unity, to get rid of this dualism; a disclaimer of the necessity of such a discord. It argues that since spirit lies at the basis of the entire universe, the goodness and power of God should be able to penetrate our *entire* being, the whole of ourselves and of our circumstances, without as well as within, and that if things are rightly adjusted, the soul being sound and in a state of health, the physical must tend to be so also. It asserts that instead of antagonism and warfare between the two, the ideal should be a harmonious working together of the spiritual with the physical, as both being manifestations of one God, the lower taking its tone from the higher, becoming permeated with the Divine in such a manner that the health and well-being which are the necessary accompaniment of harmony should be exhibited in one as in the other. This is not the way Christian Science expresses itself, but is the digest of its teaching."

2. It enjoins diligent study of the Bible, *Science and Health* (its textbook), and other recognized authoritative teaching and, in a very great measure, secures it. It may be said that the Christian Scientist plunges heartily into all his duties to his faith and church. There is an honest endeavor on his part to live up to his tenets.

3. It takes the great truth set forth under (1) and puts it in simple statements. It reiterates these over and over, again and again. In everyday study, at the public services, in practice, these processes are repeated so that the whole thought becomes dominated by the truth. It may be a particular type of mind that can be influenced thus, but a very considerable portion of humankind are thus constituted.

Dr. Tom A. Williams, Washington, D.C., in an article in "Hints from Personal Experiences in Psychotherapy," *Monthly Cyclopædia and Medical Bulletin*, July, 1908, wrote: —

"A mind which cannot metabolize a rich diet must be given a restricted one until it learns or develops the power [of metabolizing a rich diet] . . . . This is the chief function which ecclesiastic psychotherapy performs. A simple, stable, dogmatic conviction makes life easier for these people. They cease to be distracted by the numerous little difficulties of daily life, for all are referred to the common formula of dogma."

As the whole of life crystallizes around this one truth, integrity of bodily function is secured. Christian Science puts some people in the way of securing this beneficent end, and it has been of real help to them and others through them.

4. It tends to destroy the "sense of disease." Such a sense has been cultivated in many ways in the past, and many methods still current in medicine, both regular and quack, are responsible for it. As the sense of disease departs, many diseases will go with it.

5. It puts emphasis on healthful emotions. In many features of their lives, private and public, this is done.

6. It practices the overlooking of human faults and the perception of man in the divine aspects of his being.

7. It is successful in getting practical results in the healing of many bodily and mental ills, coupled with the reënforcement of moral power in the individual cured.

8. It is a generally consistent system. It purports to be a spiritual method of healing. Its canons and methods are spiritual.

And now after mention of the points in its favor, what shall be said of its faults? Before we begin such a criticism, and indeed all the way through, let it be clearly understood that we are not endeavoring to overthrow the truths in the system; these we would recognize without deviation; they are unchangeable, invincible, and, we firmly believe, they are coming into more general recognition by those, of whatever creed or persuasion, who are earnest seekers after truth.

Our main purpose will be, in all the criticism that seems hostile, to point the way for a clearer recognition of these fundamental truths. In fact we may here make the statement general for all our criticism of the various systems we pass in review.

We say, then, that the points for unfavorable mention of Christian Science are: —

1. There is no carefully written and well-prepared standard of Christian Science Teaching. It is a difficult matter to get a connected, systematic view of the system as a whole from a reading and study of the Christian Science textbook, *Science and Health*. Statements from official committees have done much to clear up certain truths, but much that appears in *Science and Health* (and this is the one supreme authority) does not appear in these statements. The public lectures present the general truths, and, so far as we have knowledge, do not give a complete view of authoritative Christian Science Teaching, if we take *Science and Health* as the norm of such authority.

It is unfortunate that a statement like the following could be made about its fontal authoritative teaching, *Science and Health*.

Sturge, after ten years of study of the book, says: —

"I have met with extraordinary difficulty in trying to get a connected idea of the contents of *Science and Health*, owing to one of its most striking characteristics, namely, its entire want of sequence, both in thought and expression. It abounds in contradictions, not only to be found on the same page, the same paragraph, the same sentence, but often between two words used consecutively.

"We have never read any book which attempted to be a scientifically sound system which is so full of glaring contradictions, and in which the conclusions were so absolutely disconnected from the premises.

"Unfortunately their rendering of truth has been given with such an entire want of sense and logic that when read in the light of ordinary intelligence it reads as entire nonsense, and a beautiful ideal and a great truth has thus been rendered ridiculous, whilst the minds of Christians in general are shocked."

If it be said that *Science and Health* is in the best form to give help to those who need it, that its style is purposely repetitious, suggestive, practically convincing, such an answer does not meet the point we make against it that it is not a carefully written and well-prepared standard. The Bible we can receive as a norm of moral and spiritual truth, with its want of a carefully systematized expression of divine truth, because it originated in times and places where careful and exact statement was not so strictly demanded. But here is a system of truth that makes its appeal to the modern mind. The demand is at once upon it to furnish a norm that invites a clear, intelligent, fair-minded approach to the threshold of its helpful truths.

Concerning the voluminous contributions of Christian Science to religious literature, attention has been called to "its essential misunderstanding of the thought

of the world which it assumes to supplement, its ignorance of all that modern culture stands for, its infantile logic, its offensive pretentiousness, its slippery casuistry."

2. It claims to be thoroughly scriptural, but at the same time it makes metaphysical assumptions and allows its interpretation of Scripture to be too greatly colored by such assumptions. Thus the teachings of Jesus are given a meaning that by fair canons of interpretation cannot be accorded them.

3. Its whole attitude toward truth and things is a monistic one, Spirit or Mind is all; but it harbors an ill-concealed dualism when in certain expressions it finds beauty in material forms, and order in a visible and sensible Nature. Especially is this dualism seen when it deals with human or mortal mind. This is error and has no reality, and yet it ascribes to animal magnetism error and false belief and activities of great influence for harm which are inconsistent with their alleged nothingness, as they are products of mortal mind. If mortal mind is nothing, its products must be nothing and need no accounting.

4. It considers its healing proof of the truth of its doctrines.

Fitzgerald, in *The Law of Christian Healing*, page 22, says in his review of the healing ministry of Jesus: —

"Jesus did not regard miracles as an integral or essential part of His system and He did not think of them as proofs or demonstrations of truth. He evidently did consider them valuable as means of illustrating the various phases of the truth He taught and as benevolences, expressive of His compassion for human suffering. And this we may observe was the attitude which

He might have been expected to take. The idea that divinity needs or imaginably could need the support of thaumaturgy is a crass one belonging to a somewhat primitive stage of religious thought."

It is striking in view of the recognition of the above truth by the intelligent Christian thought of to-day that Archibald McLellan, Editor of the Christian Science publications, in the *Christian Science Sentinel*, Vol. XIV, No. 9, page 170, says: —

"Without the healing work that was done by our Master and his immediate followers, there would have been no proof of the truth of his doctrines and without the healing work of to-day, there would be no proof of the truth of Christian Science as taught by Mrs. Eddy."

5. It comes near to a higher claim for its own leader and her book than for Christianity's founder and its rule of faith and practice, the Bible. In the record of its cures in the Christian Science publications, warm praise is invariably given Mrs. Eddy as leader and guide, but infrequent mention is made of the name of Jesus. In the public services, the first reader, who is a considerably more important officer than the second reader, reads from *Science and Health*, while the second reader reads from the Bible.

6. It exalts the immanent aspects of God's being, while it fails, in great measure, to recognize Him in His transcendent aspects. The kindom of heaven is not only immanent in the earth but it is to come to earth. God's relations to man are transcendent also and this truth ever needs emphasis. By such emphasis some of the noblest traits of human character, such as penitence, humility, reverence, and thankfulness are developed. In a system which gives preponderant attention to the

immanent aspects of God's being, these traits are too easily overlooked and neglected.

Various aspects of the relations of a personal nature between God and man lose also their strength and charm. Jesus used and taught men to use the terms "my father," "our father," "your father," thus recognizing the divine fatherhood and man's filial attitude. No immanent interpretation of these terms can do justice to them in bringing out their full meaning.

7. Its view of evil is inadequate. It professes to ignore it. It denies, therefore, its disciplinary office and the purpose of this mortal life. The whole problem of good and evil is dealt with in a way unsatisfactory to the mind that grips the stern facts of moral life, whole or shipwrecked. By reason of this shortcoming, its view of Christ's atonement is unsatisfactory.

8. It misconceives the antithesis between what in the Scriptures are called spirit and flesh, conceiving under the latter term the body with all its propensities, while in the Scriptures that term is used to designate the distinctly evil propensities or the lower propensities when they come into conflict with and tend to thwart our higher instincts and desires. This wrong conception leads to more or less of an ascetic ideal, which reveals itself in certain statements of Christian Science to which Powell has called attention in his chapter "Marriage and the Family," in *Christian Science, the Faith and Its Founder*. It all arises from the negation of all reality with reference to matter. The principle is false. Spirit and matter are not intractable and irreconcilable opposites. Matter controlled by Spirit will best show the beauty, power, and glory of Spirit.

Henry Jones, in *Idealism as a Personal Creed*, in setting

forth the ideas which found poetic expression in the imagination of great poets and in the reflective thought of philosophy at the dawn of our new modern epoch, says: —

"Spirit is more and higher than any material or natural force and has superior rights; and further . . . the natural world is itself the symbol or phenomenal manifestation of Spirit. When man's mind gets entry into the arcana of nature and finds what is working at its heart, it will see something akin to itself there. *His* true thoughts will express *its* meaning; *its reality* manifests itself in *his* valid *ideas*. There is here neither chasm nor rift, but easy and constant intercourse. *Nature* is not a crass material lump or brass clockwork. A mechanical explanation of it does not suffice; it is obviously and intimately related to Spirit. Nay, it is itself spiritual, shot through and through with the rays of reason and freighted with significance." (Page 106.)

"Mind upholds and is upheld by the world like a net in the open sea. Form expresses matter, and matter fills out the form. Spirit sees its own expression in the world and, communing with it, holds discourse with itself." (Page 145.)

Jesus never quarreled with matter as Mrs. Eddy everlastingly does. He saw in it the never failing expression of God's eternal being as Spirit, and when man through error and sin obscured this expression, he sought to dispel the cloud and rend the veil of such error and sin. He of his own free accord held intercourse with men in the glad, happy moments of intercourse when material things added to the joy of the occasion. There were those then of ascetic instincts who called him "a wine-bibber and a glutton." Paul sums up the true Christian attitude toward the material side of life and our conduct with

reference to it, "whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

Professor Royce puts it thus: —

"God wins perfection through expressing himself in the finite life and triumphing over and through its very finitude. God means to express himself by winning us through the very triumph over evil to unity with the perfect life; and therefore our fulfillment like our existence is due to the triumph of God himself."

And Bergson says: —

"To us matter is essentially that to which the life force can give the diversity and intricacy of structure that fit it to be the precise and adequate organ of the life impulse itself."

It is not by persistent denials of its nothingness but by the heroic efforts of our moral nature to bring it into subjection, then use and employ it as God intended man should, to reflect the divine image. The world is his and he made it and he has given it to man to possess and it is in the work of gaining the full and rightful possession and use of it that he is to work out his own salvation.

Henry Jones, in *Idealism as a Personal Creed*, pages 84–85, says: —

"The first man is of the earth, earthy, steeped in sense, and impulse is his only law. But he is meant to wear on his brow the crown of spirit; to reign as king over his own impulses and to subject the world to obedience. To the natural man, the crown of spirit is indeed a crown of thorns worn on the way to death. If he has not to destroy his natural impulses by ascetic ways of life, he has to convert them into vehicles and instruments of purpose which are spiritual — which is still more difficult. If he has not to abandon the beneficent usages of a

life within society, he has to transmute their meaning by referring them to an inner law and to lift them into duties. If he still follows paths won easy for his feet by the multitudes which have gone on before, remaining a loyal citizen amongst his people, he must also venture the untried. For the moral life is all a lonely enterprise, and there is no light upon the way except that which shines from the inner law of dutifulness and reverence for the right."

9. It claims its healing is precisely according to the methods that Jesus used in healing, but this does by no means appear. Jesus used many different means that Christian Science never uses, such as laying on of hand, taking by the hand, employing material means. Jesus never cured for fees or remuneration, and there is not the slightest hint of commercialism about His methods. Jesus' cures were performed almost invariably immediately; in only one case, as it appears, was there any time required for the healing to take place, and that was in the case of the blind man, who when the healing began to take effect saw men as trees walking. In Christian Science, the treatments are, in some cases, long continued. Jesus refused the exploitation or advertising of his cures. Both in its publications and its week-day meetings, the testimonies are given to the point of disgust. Jesus performed nearly all his cures in public, before men. The Christian Scientist wants the strictest privacy.

Paget, in speaking of two hundred Christian Science cures whose records appeared almost consecutively in the *Christian Science Sentinel*, from April to August, 1908, says: —

"Most of us, I think, will view these two hundred cases with a measure of dismay and even of disgust. We shall admit that many are indeed cases of healing.

None the less, we shall say here is a very alarming picture of a nation possessed by functional disorders. So much neurasthenia, such decadence of logic, such passion for signs and wonders, such extravagances of imagination, so much talk about stomach and bowels. They are not good reading; there is something unwholesome about them. That ill-used word morbid will be at the back of our minds. There is nothing morbid, we shall say, in the Bible stories of healing." "There is a certain decency to be observed as to our insides. It is unseemly to talk much of them to our friends; it is more unseemly to describe them to our Maker. These are not testimonies but testimonials; every advertisement of a new quack medicine publishes the like of them."

10. It makes entirely unwarranted distinctions between divine and human mind, saying, "the human mind produces disease, and the divine mind removes this disease. Mortal mind is the remote, predisposing, and exciting cause of all suffering. Mortal mind makes the whole body sick and the whole heart faint, whereas divine mind heals all ailments." If by these statements two entities are meant, or only one, we do not understand such assertions. We do not believe that it is intended to convey the idea of two entities, as this would be entirely opposed to the genius of Christian Science. If there is only one mind really, one entity, the divine mind, we do not understand how the human mind which has no real existence can cause anything, how it can carry on any processes, how there can be growth, how its products, evil thoughts, suggestions, and the like, should be feared, and how it possesses other properties which Christian Science applies to it. If mind is one, as we also hold, the human mind must be considered of the same essence as the divine mind, but owing to its limi-

tations under the imposition of finite conditions, it, in distinction from the divine mind, has its attitudes, dispositions, or diatheses, which although wrong may be corrected so as to conform to the divine mind. The Bible speaks of repentance (Greek, metanoia), change of mind — surely this change of mind by which a man experiences a transformation of character is not the exchange of one mental entity for another. It is a change in his thought. He has the same mind that he had before he experienced the change, though its attitude, disposition, or diathesis has been changed. It is his own human mind before and after the change. It comes to partake more and more of the qualities of the perfect, divine mind which is of the same essence as itself all the way through, only without the finite limitations and imperfections of the human mind.

11. It emphasizes the illusions of the senses without going on to state how these illusions, when they occur, are corrected by more exact use of the senses, coupled with reason. As all science is founded upon sense perception, Christian Science declares it to be false and unsound. It does appear foolish indeed for Christian Science, which makes use of every improvement which invention and discovery and the most improved methods of manufacture (all of which rest so completely on natural science) can supply, to pour contempt upon such a valuable ally of man. Thought cannot go very far but that it will convince any one that the right use of our senses is true. As Paget says, the senses do inform us truly about some things at least, and that is the relations of things to each other and our relations to things. And as our bodies are, in some of the aspects of their being, things very wonderful indeed, we can

come to an understanding of some facts for their welfare through careful and exact sense perception and reason, and even in a divine economy of things, we are expected to do so, and every man, unless he has lost his mind, does so, whatever his religious belief or his philosophical cast of thought. Of this there can be absolutely no doubt. It is only carrying this thought into the sphere of the mental control of mental and bodily states when we proceed to note psychologically how healing is secured and health is maintained. Here are facts as well open to our observation for purposes of the improvement of human health as the facts that make for improved methods of heating and lighting and water supply in our comfortable homes and public buildings. The facts in the former case may be far more subtile, but modern psychological science is proving that they can be learned, and various methods of their application prove also that they are not at all inimical to man's higher moral and spiritual welfare but rather greatly help to insure it.

12. It denies the validity of the psychological aspects of mind and the principles of psychotherapy, while at the same time recognizing them in a practical way. In no other way does this appear more clearly than in the whole mono-ideistic features of Christian Science. Its main principles are embodied in the Statement of Being whose central thought is "All is Infinite Mind." This is repeated very often in private and in public; this thought comes to have the central place in the mind; all other counter-thoughts are inhibited and their restrictions are removed. This thought therefore removes fear, awakens hope, provides for substitutionary adequate reaction,

arouses initiative, and leads to successful work. The whole psychotherapeutic mechanism is there; it may not be consciously dealt with or recognized. The edition of *Science and Health* of 1881 had many precautions and observances which any exponent of Suggestive Therapeutics would recognize, Farnsworth says.

In the following quotation from Farlow, which is a continuation of the one we gave in another chapter, on the treatment of insomnia, this mechanism is referred to and recognized: —

"What can bring greater 'peace' to the 'conscience'; what can kindle 'greater hope'; what can 'create more substantial faith'; what is a more effectual remedy for 'the sadness and inharmony in the patient's life' than the quiet wakeful consciousness of God's ever presence and His protecting care? It is impossible for any individual to stop thinking. If one is to be rid of the consciousness of fear, if one is to rid one's self of 'sad thoughts,' 'irritability,' he must have something else in their place, and the question naturally arises, What kind of thoughts shall be entertained as a remedy for sad thoughts and what will prompt them and what shall be their basis?

"Christian Science is a systematic, scientific method of reviewing as well as changing one's thought not by means of deception, not by means of 'fooling' one's self but by reminding one's self of the eternal truth, by lifting one's thought thus above the frail, mutable, temporal things of life to a comprehension of the spiritual and eternal facts of being. Christian Science destroys unrest by the teaching that man is, in his real individuality, a child of God, that he has no occasion to worry because he is continually protected and sustained by the power of omnipotent and ever present Spirit."

And here we may quote again Stephen Paget when he says: —

"If Christian Science be not suggestion, what is she? . . . She is suggestion, and all suggestion is as old as the hills."

Christian Science does recognize "right reason" and in the same manner must also recognize "right suggestion" and the latter is as real a process as the former and, we may say, a good deal more powerful.

Powell, in *Christian Science, the Faith and its Founder*, page 201, says: —

"The conclusion, then, to which one comes at last is this: that like all other systems of mental healing, Christian Science rests upon the well-established principle of suggestion."

There is nothing gained by denying this fact; in fact, there may be danger in doing so, for it appeals to credulity as though some strange mysterious force were operating with which the practitioner alone could come in connection. No, let it be understood by all that here in the suggestion aspects of mind, ever present, all powerful, if used with right motives and in right ways, man has help within the reach of all.

In order to make clear our point, then, we may say that in the following quotation from Farlow with which he closes his discussion upon "Suggestion," he speaks of "human suggestion" as over against "divine power."

The Christian Scientist with calm assurance, elucidates to his patient the fact that he is in the very presence of God, infinite love, and that his rest is in God, in whom man lives and moves and has his being. The patient is made to know why and how God is ever present and why He sustains His creatures and gives them peace at every moment. Christian Science gives a

definite, comprehensive, truthful understanding of God and of man's relation to him. The patient is thus lifted into a consciousness of ever present Spirit, the infinite good, and this good overcomes evil according to the admonition of the Master. Thus we note that in Christian Science it is God alone who heals, that Christian Science heals by the direct influence of God.

We affirm that neither an honest denial of the reality of disease nor an assured affirmation concerning the recovery of a patient can ever be made upon any other basis than that on which Christian Science stands. We aver that there is nothing so conducive of hope and cheer as the abiding consciousness of the constant presence of God. Such a consciousness affords lasting and unbounded hope, for it is based upon that which is known to be immutable and eternal. It has been demonstrated through Christian Science that hope thus created will do more for a sick man than anything else. It has been proved that the spiritual understanding of God and man and their relationship is more practical than anything in this world. Then why resort to any lesser means? Why depend upon uncertain human suggestion as a means of destroying sin and sickness when the divine power is more available, more powerful, and more practical?

Here, again, as in so many cases with Christian Science, there is a tendency to mystify its explanations. Let us repeat: it is suggestion that opens the door to divine power, and human suggestion too — just as human reason lays hold of and employs the power of gravitation. There is a right and a wrong use of human suggestion, however. The right use of human suggestion will open up the unfailing energy of the divine power; the wrong use will soon bring about its own defeat. The right use of human suggestion is divine suggestion, if we may so speak; or, better, the right use

of our minds, whether by reason or suggestion, is the operation of divine mind. In both aspects it is mind, for mind is one. It is legitimate, however, to speak of the human mind, for it is that aspect of mind which man uses and employs, made as he is, in the image of God, and this is the birthright of every human.

We have now finished our review of Christian Science by way of distinct points for unfavorable mention. There are a number of points that we would gather up under one head — its inconsistencies. We have called attention to its general consistency, and desire still to maintain this, and it is to be noted especially by the reader that we now speak of its inconsistencies, for we believe that these can be eliminated. All systems of thought, even of a religious type, are like tops; they are set a-spinning, but are bound to run down. Some run down quicker than others because they are lopsided — out of proportion. In their spinning they soon begin a careening motion, which presages an early fall. We do affirm that Christian Science is essentially lopsided. It has some things that have been stuck on which render it so. We do not have the data to know whether the careening process has begun. A few facts, however, rather incline us to the belief that it has. The question arises, Would it not be well to arrest it for a moment, remove the things that make it out of proportion, and set it a-spinning again? We need its note. We believe it is a singing top with a beautiful song.

But to the more prosaic task of completing our mention of the unfavorable points.

As has been pointed out for a number of years, its negations weaken it; its antitheses, to some of which we have called attention, are immoderate.

It breaks too much with the past. The past is too rich in meaning; its lessons are too full of truth to be ignored, howsoever thin and unfruitful it at times would seem to be. The Spirit of God has ever been in it and if we would hear what the Spirit saith, we will lend an attentive ear to what has been said by such a Worthy Teacher and Guide. Henry Jones, in *Idealism as a Personal Creed*, moreover, says, speaking in another connection, but in a way that will apply generally: —

"Such contemners of the past would shut out the experiences of the world, not knowing that in doing so they would shut in their own souls in emptiness. Their criticism appeals to them to emanate solely from within themselves and they are not aware that they have got their objections to society within society and that no man can rise above his age except by means of it."

Christianity as a body of truth and as a corporate part of humanity has come to mean something through the vicissitudes of its history. Natural science, while it has had a long past, yet has had only a comparatively short past since its rebirth in the time of Galileo and Bacon; it has a glorious present, and no man or woman, howsoever gifted and graced, who has a message or revelation for man's good can ignore either one. But Christian Science has shown somewhat of a disposition to do so and made itself open to the fling: "People who reject both Christianity and science adopt Christian Science."

For a church, there is too much emphasis on healing. The church services remind one more of a sanatorium than a church. A true church must have a wider list of benevolences and a broader vision of human need. Its most ardent enthusiasm will be enlisted for nations

and peoples sunken low in their sin and sickness, and not only for the educated, well-to-do of countries well advanced in culture and civilization.

Because it lays great emphasis on testimonies, it must in all fairness and honesty give more heed to diagnosis or avoid testimonies to cures of specific diseases. It lays great stress on its "demonstrations." It says truth is not understood until "demonstrated." How can there be demonstration in any acceptable meaning of that term to the modern mind, until there is a well-authenticated diagnosis, an account of the methods and means used in the healing, the length of treatment, and the completeness and the permanence of the cure? It is very essential to know these things before judgment can be passed on the efficacy of Christian Science treatment. So it puts itself, of necessity, out of the realm of reasonable discussion and becomes nonscientific. It has assumed the proportions of a great evangelistic agency to a type of people and, beyond doubt, has brought new life, strong hope, and good cheer to many. But because it deals so much with some spurious metaphysical aspects of reality and because its means and methods are not submitted to careful control and record, it cannot lay claim in its present written forms and practice to intelligent subscription and to the name and character of a safely conducted means of dealing with the ills and woes of men.

C. K. Mills, Professor of Neurology in the University of Pennsylvania, who has studied extensively the phenomena of hypnotism, in speaking of the dangers of unscientific practice, in an article, "Psychotherapy, its Scope and Limitations," in the *Monthly Cyclopædia and Medical Bulletin*, July, 1908, page 340, says: —

"The individual in the state of hypnosis becomes, for the time being, the subject either of negative or of positive hallucinations or of both. When, for instance, he is told that a chair, a table, a flower, or an individual is no longer in the room and believes the same to be true, although they are present and in full view, and likewise when he is assured that his sciatica, his headache, or one of his limbs has disappeared and believes this, he is temporarily the victim of negative hallucinations. In like manner, when a person, an object, a change in sensation, or impairment of power is suggested into existence by acting upon the hypnotic subject, he becomes the victim of a positive hallucination. The state of hallucination is an abnormal one, whether artificially induced or a symptom of inherited or acquired insanity, and to repeatedly reproduce abnormal psychic conditions is not in the very nature of things to be approved and encouraged.

"The phenomena of Christian Science healing abound in cases of negative hallucination; they think their troubles gone when they are not gone.

"Every neurologist of any considerable experience has had pass through his hands many cases of uncured disease in individuals of deep religious sentiments who have called in their extremity upon Christian Science or some similar healing cult, and who, failing to receive the benefit for which they have been led to hope, have lost their faith not only in religious healing, but also in everything spiritual. The strongest opponents of osteopathy, faith cures, and divine healing, and all similar nonmedical, nontherapeutic methods or organizations are those who, misled by great promises, consciously or unconsciously made, have come back to be cared for and treated by those who only claim for themselves the powers which are given to them through scientific study and experience with disease."

Testimonies being so inexact, it is hard to settle the question whether Christian Science heals organic dis-

eases. Dr. Cabot, in his examination of one hundred Christian Science cures, found seventy-two were of functional or nervous disorders; seven were organic diseases; ten were difficult to classify, but probably functional; and ten were cases about which no reasonable conjecture could be made. He said that, inasmuch as patients go to Christian Science only as the last resort in so many cases, the percentage of deaths was not unduly great. But these are questions hard to settle. The best of diagnosticians are in error sometimes, and the boundary between functional and organic diseases no one can fix, and there is some disposition, even in medical circles, to ignore it. It is not safe, however, to blot out the distinction between the two for purposes of treatment, as Christian Science does.

It surpasses the ordinary capacity of human understanding to know how Mrs. Eddy could pen those words "a sermon undivorced from truth, uncontaminated and unfettered by human hypotheses and authorized by Christ." Such strong assertions seem to show that in the mind of the writer there was the need of some strong emphatic statement to bolster up utterances that without such help would fall. Truth is self-evidencing to the human mind. True prophets and revelators are willing to let the truth of their utterances win their way to the minds and hearts of men through the piercing, penetrating appeal of such truth.

Last of all, but of considerable importance, is the fact that it has introduced more turmoil and confusion into an already too-much-divided Christianity. We are willing to grant its message was needed and still is needed — very much needed; and, further, that it may have been the only way its message could have made an

impression on the hard heads and stubborn hearts of religion and medicine. We are sorry that such a knight-errant as Mrs. Eddy, however, should have brought her personality so much to the front. It has injured Christian Science greatly not only in the eyes of its enemies, but in the estimation of those who truly and sincerely would be friends. It seems too apparent that in her struggling days (and no one will deny they were keen and sharp) she was too much bent on personal vindication. Her methods savored too much of personal gratification and emolument.

An accusation frequently made is that Mrs. Eddy has attempted to convert a universal principle into a personal monopoly. And Paget writes: —

"She has neglected the old-fashioned virtues, humility, charity, endurance, regard for accuracy, reverence for authority; and the corner stone of her church is not Jesus Christ, whatever she may say, but her own vanity."

We are aware the things that we are judging thus are looked upon in a different way, more charitable and creditable to Mrs. Eddy. But we maintain that a truth so great could have been championed and struggled for even unto death without the camps of a divided Christendom better than by instituting another camp that called forth such bitter enmities from all sides: religion, medicine, politics, and pedagogy. By continuing to blow such a silver trumpet there would have been some in all the camps who would have listened and obeyed the call, if it had continued in its pureness. These would have won others within these same camps, and in time all of the camps would have become permeated with the truth. It would have required some

time. There would not have been perhaps the fame and notoriety of the bold and fearless champion. He may have come to death poor, disowned by all but a few, and into an oblivion on the part of the world at large, but has not this been the way of nearly all who have truly served the world, especially the way of One to whom the Leader of Christian Science willingly acknowledged her loyalty and love, but the One, whose example she in such great measure forgot. It was to tag her supposed newly discovered truth; it was to make a cast-iron organization which would serve to keep it pure and propagate it; it was with truly worldly-wise and sagacious methods that she whipped the world to the position of a more or less attentive hearing, and in doing so many of the children of the truth stood back and hesitated to receive the truth presented and urged by such methods. Whether the time has come for those to whom is now committed the guidance of the church to cast aside these methods or at least to modify them, it is not for us nor for even such leaders to predict. A cause that has gained such momentum under such a leader and with such a system cannot know what may come; but in the interests of a united Christianity still true to its founder, Jesus Christ, the call comes loud and clear to Christian Science to put aside such things as are not only not necessary to the integrity of her truths, but actually stand in the way of its wider recognition in the ranks of the older camps. They too must cease from their suspicion and mistrust, and thus be in position to impart to this later champion of Christian truth some of the truth as they have stood for it valiantly down through the centuries — the truth which changes not — and thus both old and new learn from each other. At any rate,

the present position of strife and turmoil within the ranks of a common Lord and Master is insufferable. Conquests that are awaiting the Church in the world cannot be pressed on account of the still gaping divisions. There are signs however of a better day, and blessed are they who are rising to the light and love of its unity and brotherhood. Among the agencies that have helped to prepare such a day, Christian Science may be accorded a place, but let it see to it that its light of positive spiritual wisdom and power is not dimmed, as it has been in the past by ingredients which obscure its shining. Spirit has possession of the future. The coming life will be more and more the spiritual life. This will need all the affirmation that those loyal to the truth, of whatever shade they are, can give it. Negations weaken, divide, fail. Truth needs only affirmation. Half truths need affirmation and negation. Any system is to be judged partially by its affirmations but can be almost wholly judged by its negations. With its affirmations Christian Science stands. With its negations, it falls. If it remains persistent in both affirmations and negations, it goes on blindly, not knowing whither it goeth.

CHAPTER IX

The Emmanuel Movement

Psychotherapy, scientifically employed, is used by the rectors Elwood Worcester, D.D., Ph.D., and Samuel McComb, M.A., D.D., of the Emmanuel Church, Boston, Massachusetts. It was started in the fall of 1906. In the six years of its prosecution, not only has considerable work been done in healing and lecturing in the church, but these clergymen have lectured extensively in the United States and to some extent in England, with the result that in a number of places in these two countries, especially in the United States, there has been an adoption of the methods as practiced in this church, and to this work as first practiced in the home church, then extended in other churches, on pretty much the same basis as the original work, the term Emmanuel Movement has been given. The whole work grew out of a desire on the part of these men to make the church more widely useful and generally helpful to men. The immediate suggestion of the work was due to the success of the church among a class of persons who were suffering from tuberculosis. This class had been started two years before.

The aim of the work is to bring the church's moral and spiritual help and support to the weak, largely the nervously weak, and those caught in the toils of bad habits, by means of the methods developed by psy-

chological investigation. Both men are well versed in psychology.

A book, *Religion and Medicine*, has been issued by Drs. Worcester and McComb and Isadore Coriat, M.D., which is an authoritative statement of its principles. Some of its distinctive principles are set forth in this book as follows: —

THE CREED OF THE MOVEMENT

"We believe in the power of the mind over the body, and we believe also in medicine, in good habits, and in a wholesome, well-regulated life. In the treatment of functional nervous disorders, we make free use of moral and psychical agencies, but we do not believe in overtaxing these valuable aids by expecting the mind to attain results which can be affected more easily through physical instrumentalities. Accordingly, we have gladly availed ourselves of the services of the skilled medical and surgical specialists who have offered to coöperate with us, and we believe that our freedom in this respect and the combination of good psychical and physical methods have had much to do with our success. If a bad headache is caused by eyestrain, or a generally enfeebled condition is obviously the result of a digestive disturbance, a pair of glasses or a belt is frequently more effective than suggestion. Most religious workers in this field have made the mistake of supposing that God can cure in only one way and that the employment of physical means indicated a lack of faith. This is absurd. God cures by many means. He uses the sunlight, healing and nourishing substances, water, and air. The knitting of a broken bone or the furrowing out of new blood courses in a diseased limb is just as truly His work as the restoration of a wounded spirit. There is no peculiar piety involved in the use of suggestion. We have seen the consumptive nursed back to life by rest, fresh air, abundant food, and

kindness, and we have seen more spectacular recovery from other diseases through confident expectation and the spoken word, but we have never felt that the one was necessarily more the act of God than the other."

LIMITATION OF SPHERE

"The legitimate sphere of psychotherapy is strictly limited. It is in the field of the functional neuroses that all its real victories have been won. In answer to the taunt, 'If you believe in God's power to cure disease, how dare you place any limit to that power?' it is answered: 'We believe God has power to cure all disease, but we do not believe God cures all disease by the same means. At all events an authoritative case of recovery from organic disease through psychical means is what we are waiting for.' Thus, then, practice is confined to a field in which it is known to be efficacious. Nervous disorders are peculiarly associated with the moral life, and are affections of the personality. They spring from moral causes and produce moral effects."

METHODS OF TREATMENT

A careful diagnosis of cases is made and an accurate record kept. It is believed with specialists that the modern refinements of diagnosis should be exhausted in the study of all doubtful cases before the treatment is begun, and no patient is admitted to the class until there is assurance that he is likely to be benefited by the treatment. The following rules have been recently adopted by the Emmanuel clergy: —

1. No person shall be received for treatment unless with the approval of, and having been thoroughly examined by his family physician, whose report of the examination shall be filed with the church clinic records.

2. No patient shall be referred for diagnosis or treatment to any specialist or assistant, save with the advice and consent of the patient's own physician.

3. All patients who are not under the care of a physician must choose one and put themselves in his care before they can receive treatment at Emmanuel Church. A printed list of physicians is handed the patient. From these (or from any other source, if the patient prefers) a physician is to be selected. Should these physicians decide that none of the patients thus referred to them ought to receive treatment at Emmanuel Church, none will be treated there. A physician remains throughout in general charge of the case. It thus rests wholly with the physicians of the community and not with the Emmanuel clergy to decide whether a patient should be referred to a neurologist or other specialist and which cases, if any, are suitable for treatment by moral and religious education at Emmanuel.

The system of record is that of the Massachusetts General Hospital supplemented by notes on the moral and spiritual advice given and the effect of this advice.

The Christian character of the work, it is claimed, is guaranteed chiefly by the fact that it is absolutely disinterested. The single desire is to help those it is given the Emmanuel workers to help. The class is supported by the voluntary offerings received at its meetings, but that is all. It is stated by Dr. McComb, "We neither ask nor accept any reward for our services."

APOLOGY FOR THE WORK

The time is come when the church must enter more deeply into the personal lives of the people and make a freer use of the means modern science and the gospel of Christ places at her disposal, if she is to continue even to hold her own. It is evident that people to-day desire spiritual help and sustenance which they are not receiving but which the church as the representative of Christ is able to give them. The teachings of modern psychology and physiology as to the essential unity of human nature and the mutual relations of mind and

body have sunk so deep into the popular conscience, that the church can no longer address men as disembodied spirits, and no scheme of salvation causes the heart to beat with hope which does not include the whole man and which does not begin now.

CHRIST AS A PHYSICIAN, THE EXAMPLE

Christ gave much of his time in lifting from the souls and bodies of men the burden of disease. If the Lord's healing formed no part of His permanent message to humanity, the leading motive of the work would disappear. The gospel writers gave much space to the records of Christ's healing activity. The Apostolic and ante-Nicene Church must have misunderstood Him, else they would not have healed the minds and bodies of men. Harnack has shown that one of the great causes of the spread of Chrisitanity in the Graeco-Roman world was its power to vanquish all sorts of moral and nervous disorders. Many of the greater figures in Christian history, from the earliest times down to the present, have found in the power of the Christian religion to dissipate the moral and nervous maladies of mankind a convincing proof of the continued life and presence of Christ in the world. But the rise and progress of medical science has created new conditions so that there is no plea for a return to the mere accidents of the early Christian age. New conditions under which we live modify the form of our activity. The discoveries of medical science are as much a revelation of the Divine order as the Ten Commandments or the Sermon on the Mount, and these discoveries must be utilized for God's kingdom. There is a plea for a return to the spirit of Christ; and where this spirit is, there will be the enthusiasm of humanity poured forth.

In Chapter VII of *Religion and Medicine* it is stated, "Only Christ is strong enough to save the world to-day, but to do this he must be allowed to free himself from the iron fetters with which human tradition has bound

him. He must be permitted to confront humanity with all his divine reasonableness, his pity, his sense of God's nearness."

POWER OF THE SUBCONSCIOUS. REEDUCATION OF CONSCIOUS POWERS

Our daily life is influenced far more than the shrewdest of us suspects by the subconscious activity which is at work. It is the subconscious that rules in the mental and moral region where habit has the seat of its strength. This mental factor must be reached and made to enlist its powers in the interest of health. The subconscious is affected through suggestion. We know nothing of how subconscious activity works. No theory of the subconscious is depended upon. By psycho-analysis, the cause of suffering is revealed and its power to do harm is prevented. The main weapon is reëducation of the conscious powers. Great is the power of the subconscious, greater still are the powers of reason, emotion, and will. Methods of self-help, too, are used in assisting the patient to use and train his will. Work is recognized as a very important means of cure. The distinction between physical and psychical fatigue is recognized, and treatment is varied accordingly. Nature, with her soothing, quieting influence is recognized; also the healing power of prayer.

FOUNDATION

In *Religion and Medicine* it is said: —

"We have taken our stand fairly and squarely on the religion of Christ as that religion is revealed in the New Testament and as it is interpreted by modern scholarship; and we have combined with this the power of genuine science. This we consider a good foundation — the best of all foundations."

In the *Hibbert Journal* for October, 1909, Dr. McComb, in an article on "Christianity as a Healing

Power," brings out (1) the close alliance of the Emmanuel Movement with medicine. He says, "The Emmanuel Movement could not maintain itself a single day without the coöperation and support of the medical profession." The Emmanuel Movement has "no therapeutic procedure except such as is common to all scientific workers." (2) The rigid distinction between functional and organic diseases. "The Emmanuel Movement makes a very rigid distinction between functional and organic cases and sets aside the latter for medical, physiological, and surgical treatment, though even in these it recognizes the influence of mental and spiritual processes as at least helpful in character."

MEANING AND AIM OF THE WORK

It is to bring into effective coöperation the physician, the psychologically trained clergyman, and the trained social worker in the alleviation and arrest of certain disorders of the nervous system which are now generally regarded as involving some weakness or defect of character or more or less complete mental dissociation. He emphasizes the fact, however, that the clergy in the Emmanuel work are not doctors, but that they are teachers of religion and believe that religion is a reality; that it has ideas and emotions of dynamogenic quality and that, therefore, it is a unifying state of mind in which inhibitions, weaknesses, dissociations incline to disappear with consequent beneficial reaction on the physical organism. They confine themselves, therefore, strictly to the religious and psychological side of the problem.

In a recent expression of the aim of the work Dr. McComb said it was their intention to make the work more and more spiritual, and that the larger part of their work now was to help their patients get rid of bad moral habits and it was their intention to limit their treatment more and more to such cases.

REVIEW OF THE EMMANUEL MOVEMENT

What, then, is the place to be given the Emmanuel Movement?

POINTS IN FAVOR OF THE EMMANUEL MOVEMENT

1. From the standpoint of religion, *i.e.* of Christian faith, it is to be commended, because it aims to bring back to the Church the long-missed note of healing. There is a growing recognition in the Church, of the element of healing as an integral part of the work of the Church. Dearmer, in *Body and Soul*, speaks in his introduction of a new movement, profound, sincere, and widespread, stretching beyond the borders of Christendom, but essentially Christian, essentially orthodox. He calls it the "Inner Health Movement." A religion that ignores the spiritual element in healing is not Christianity. The Church has not been wholly faithless to her Lord's commands to heal. He traces in later chapters the account of such healing down through Christian Church history. The Church is studying her history and occupying herself with the healing note of Jesus as never before, and in many quarters is giving place to healing, particularly, as he sets forth, in the revival of unction in the Anglican Church.

Number 33 of the Resolutions of the Lambeth Conference, 1908, reads as follows: —

"With regard to Ministries of healing, this Conference, confident that God has infinite blessing and powers in store for those who seek them by prayer, communion, and strong endeavor, and conscious that the clergy and laity of the church have too often failed to turn to God with such complete trust as will draw those powers into full service, desires solemnly to affirm that the

strongest and most immediate call to the church is to the deepening and renewal of her spiritual life; and to urge upon the Clergy of the Church so to set forth to the people Christ the Incarnate Son of God and the truth of His abiding presence in the Church and in Christian souls by the Holy Spirit, that all may realize and lay hold of the power of the indwelling Spirit to sanctify both soul and body, and thus, through harmony of man's will with God's will, to gain a fuller control over temptation, pain, and disease, whether for themselves or others, with a firmer serenity and a more confident hope."

2. It makes a successful appeal to a large class of people to-day to whom regular medical practitioners, working on the classic lines, have given little or no relief: people whose ills have more than merely physiological aspects. These persons recognize the ills as moral and spiritual in part and feel that it is proper, therefore, to appeal to men who address themselves to these ills, as Christian ministers are supposed to do.

In speaking of the origin of the movement, Dr. McComb says: —

"Many men and women, sad, dispirited, unsettled, haunt our churches, looking for help they do not receive. A majority of these crave moral and spiritual aid, but they perceive that the kind of spiritual advice and treatment ordinarily dispensed by the church through its ministers is too unscientific and inexact to remove doubts, to calm disturbed minds, to procure sleep, to overthrow degrading habits such as alcoholism or morphinism, to dispel fixed ideas and obsessive fears."

In giving reasons why they addressed themselves to the task of relieving these persons instead of referring them to the physicians, they say: —

"(1) The great majority of physicians to-day confess their helplessness in the presence of these troubles which involve moral and spiritual factors.

"(2) The minister of Christ cannot avoid, even if he would, the responsibility thrust upon him."

"People are constantly coming to him because he is a minister and representative of religion and because they think, rightly or wrongly, that if they could get moral and religious help, their troubles would be dissipated. It is a question whether the minister will do his work effectively and scientifically and thus indefinitely enrich his ministry or still deal with the serious problems of human life in a superficial and half-hearted way to increase the cleavage between the churches and the masses."

3. The third commendable feature of the Emmanuel Movement is that it brings the minister into practical touch with the needs of the people. The minister's sphere has been too often judged as an office dealing with doctrines and didactic ethics with no duty to give attention to the everyday needs of the people. The life and works of Jesus, however, afford a much different ideal. He dealt much with the bodily and mental ills of men. Every Christian minister is called to the same service which Jesus rendered. Dr. McComb is right, therefore, when he says: —

"We contend that the Christian religion is never more in its element, never shines with a greater glory, than when it is seen entering the dark places of our experience to cast out the demons of fear, worry, passion, despair, remorse, overstrained grief, and disgust of life, and to make soul and body a fit temple of the Holy Spirit. Thus the movement satisfies present-day demands for religion that meets everyday requirements. There is thus a certification to the minds of the people through fact of the practical helpfulness of religion."

4. The Emmanuel Movement finds its fourth justification in that it employs recognized scientific means for healing, thus serving as a check to visionary, in-danger-of-becoming-fanatical schemes of healing. It recognizes approved psychotherapeutic principles, and employs them. It sees in the ideal contents of Christianity, with their corresponding emotional force, remarkable psychotherapeutic forces which are widely recognized to-day. These are the idea of God as a Friend and Companion of the Soul, the deepest fact in the Universe; forgiveness with the possibility of reconstruction of character; redemption from all that enslaves and degrades; spiritual existence as a larger self; future life; and all these realized through social service and prayer. These are used to the full in a causal way. Christianity is the very best to evoke these, because its ideas are so complete. It, too, is an historic religion and therefore one of flesh and blood.

5. The leaders of the Emmanuel Movement say their efforts are but a step forward; they recognize that their methods are not perfect or final. So far as they have practiced them, they profess to find them as successful to as high a per cent as treatment in any hospital of recognized good medical standing. Inasmuch as these are comparatively new lines of work, it is not to be expected that they should be entirely free from errors in adapting it to the peculiar conditions under which they have to labor. In a docile frame of mind the leaders of the movement declare they have much to learn and are endeavoring to learn more and become more skillful.

6. The movement recognizes the necessity of a wider interpretation of mind. Although it gives a jumbled

account of the subconscious states, it recognizes the great influence of these upon the conscious, everyday life.

7. It recognizes the interdependence of mind and nerves — of soul and body. The mental and spiritual life is conditioned by, and often is at the mercy of, physiological processes. Mental states, such as sensations, ideas, emotions, and desires, produce bodily changes. By releasing the physical man from his fetters, the spiritual man often gets wider liberty, and by a proper education of the mental and spiritual man by mental means, the physical man wins a greater freedom and well-being.

But, although these points may be adduced by way of commendation of the Emmanual Movement, there are some lines upon which it is to be criticized and into these we would now enter.

POINTS AGAINST THE EMMANUEL MOVEMENT

I. From the Church Standpoint

1. The Emmanuel Movement does not recognize as it should the distinctly spiritual appeal for which the Church stands and which it is generally admitted it should make. It is in danger of lowering the appeal of Christianity from the moral and spiritual plane to the physical and mental. It appeals to a host of nervously weak people in a way which is not best adapted to render them the kind of help the Church should render; viz. moral and spiritual help. It makes no especial appeal to the strong and healthy. In some of its aspects it is but a fad in church work to-day by reason of the emphasis put upon mental healing by various cults,

and these aspects must decline with the coming in of a genuine revival of true religion on the one hand, and of the fuller development of a sane and safe psychotherapeutic art on the other.

It professes to stand on the joint foundation of religion, critically interpreted, and modern science. By this position, religion is denied its ability and right to afford a sole foundation for healing. The healing that Jesus performed is at once denied a true foundation. He did not lay claim to science as affording any part of the foundation for his healing. He made no alliance with physicians of any sort. There was no differentiation of diseases into curable and incurable, functional and organic. He used the same means to effect healing as he used to forgive sin: repentance, faith, and prayer; forgiveness, religious exhortation and command. He used physical and mental means, but these were distinctly subordinate to spiritual ends.

If the Church to-day is to adopt and practice healing, it must be for spiritual purposes and by methods that may allow spiritual ends to be always held in view. This does not limit its appeal to spiritual methods. Both mental and physical methods are to be used because man is mind and body as well as spirit. It is through the mental and physical that the spiritual man is to be reached. It is out of the mental and physical the spiritual is developed, although it is in these from the beginning and is the ground of their being, although at times long hidden. Jesus used physical means at times. He spoke and used only mental means in other cases. It is foolish and fanatical to say that spiritual healing must be without physical or mental means, if that were possible. Methods of spiritual healing must

be guaged to circumstances: the physical, mental, and spiritual condition of the patient and that of his surroundings. A knowledge of the human mind and body, however gained and howsoever thoroughly learned (the more thoroughly, however, the better), whether from deep natural insight, from experience, from careful scientific study, or all three together, is indispensable to successful healing—at least to become a code or a cult. He who is informed fully about religious exercises, faith, prayer, meditation, and the laws of psychotherapy, will at once see the intimate and close parallelism, and he will hardly be inclined to doubt that they are the same laws, capable of being worked in different spheres of truth. The minds of men differ in their approach to a grasping of these laws. Some can grasp them easily by dint of a nervous and mental constitution which afford a facile field for their demonstration; other minds will require for their certification, for purposes of demonstration at their hand, objective and scientific study. In order to eliminate errors, to remove from superstition and fanaticism, because the minds of men are so easily given to these things, objective and scientific verification is necessary. There should be no hesitation on the part of those to whom are intrusted the weighty matter of healing man, in body, soul, and spirit, to submit to all the requirements of exact study and scientific analysis. These need not militate against the spiritual aim and purpose of all such work which the Church must ever have in mind.

But to continue the people's estimation of him as one vested with a spiritual office, to prevent possible envy, censure, and strife on the part of those whose calling it is to heal sick minds and bodies, especially the latter,

and to prevent his own engulfment in the causal aspects, the petty details, the large amount of time required, and the large number of cases calling for treatment, the minister or representative of the Church in its spiritual function should avoid any method, practice, or custom which puts healing in the foreground, especially healing of the body. With him it is always to follow belief and believers. Anything that savors of exploitation, any attempt to herald far and wide, any attempt at healing propagandism alone, or at such teaching or practice more or less split off from the other work the Church is especially called to do, must be avoided.

It is proper, and even the duty rests upon him, for the minister to have as full and complete knowledge and skill in the use of psychotherapy as possible. Such an equipment will give his ministration to spiritual ends deeper penetration, wider scope, and greater efficiency. He will, with this knowledge and skill, understand much better than ever before the man as a whole to whom he ministers. He will understand then, as never before, to what need he must seek to minister first, in order in due time to make his spiritual ministration final and complete. He would soon come to know what difficulties in the life of a subject he might hope to successfully grapple with, and what troubles he ought to refer to others more skilled and experienced than he, in order to overcome. Without relinquishing his spiritual care and oversight and to more effectively secure his spiritual ends in behalf of those to whom he is called to minister, he should be interested in every means and agency that can work for good upon his subject. In his study of psychotherapeutic problems he will come

to a better understanding and appreciation of all these agencies, but he will not seek to gather up all their knowledge and install all their methods in himself. If he does, failure, a breakdown, physical, mental, or spiritual, or all three, will be the result.

Brown, in *Faith and Health*, page 150 fol., says: —

The church ought not to be transformed in any measure into a hospital or a sanitarium for nervous diseases, nor ought minister to hold clinics or undertake practicing medicine.

It is bad for a physician and still worse for a minister and worst of all for the community to confuse work of physician with work of minister.

It would "tend to break down the confidence of the people in the value of expert knowledge, raise in them false and unwarranted expectations, feed superstitious sentiments, and blind them to the solid verifiable order of life in which our work must be done."

2. There is much difference of opinion among the members of every church as to the extent of field for a psychotherapy. Many are not awake to it in any aspect. Those who do know it and believe there is efficacy in its treatment differ as to methods of handling it. To recognize it, therefore, as part of the church work in a formal, public way is to introduce dissension which may easily provoke animosities. The church is not the place to thresh out these differences. These can be settled only in scientific circles. They are scientific questions and need careful investigation. The church's unity should not be marred by their formal introduction into the Church as an integral part of the church work as the Emmanuel people have done.

3. There is a marked incongruity between the scriptural view of what diseases could be cured and the view

of psychical healing to-day, as taught and practiced by the Emmanuel Movement. Jesus represented the power which healed as that from God, and the records would have us believe that all manner of diseases were cured. God's power to heal, according to the scriptural view, cannot be limited to a certain class of diseases, and it is bringing God's power under limitation, therefore under criticism and cavil, to so limit it to the functional diseases which, it is said, with perhaps some degree of truth, are no real diseases after all.

If it believes that psychotherapy avails for only functional or nervous troubles and uses this for such diseases, must it not, to be consistent, employ other means that are efficacious in the healing of organic troubles, keeping in view, of course, all the time the spiritual aspects? The Church cannot consistently seek to deal with certain classes of troubles and turn away others, when a plain, natural interpretation of the New Testament gives the impression that Jesus healed all manner of diseases. To treat all manner of diseases on the basis of scripture and modern science would be altogether too much for the minister in attempting to follow his Lord and Master.

4. The Emmanuel Movement comes short, particularly from the religious aspect of it, in that it does not give sufficient prominence to the indwelling Christ. Jesus himself taught this truth. They were to abide in him and he in them. He would send the Spirit of the Father that would testify freely of him and the Spirit would be in them. The apostles had a realizing sense of his presence with them — Paul of his being in him. "Christ in you, the hope of glory." "Do ye not know that Christ is in you except ye be reprobates?"

The disciples in healing did it with the thought that Christ was in them or with them. *Religion and Medicine* cites Paul, Origen, Augustine, Francis of Assissi, Luther, John Wesley, Irvine, Bengel, Erskine of Linlathen, Bushnell, who it is claimed "believed that the Church was never nearer the realization of the mind of Christ than when engaged in healing the sick." Could it be said that these men, in different eras of the Church's history, healed or believed in healing such as the Emmanuel Church practices? Their faith in a living, glorified, and indwelling Lord led them to a belief in healing and the practice of it. It was not so much the inspiration of his example that produced these results. It was the consciousness of the power of his indwelling presence.

5. The Emmanuel Movement does not give sufficient scope to the application of psychotherapeutic principles in their religious aspect to the strong and well. It appeals to the sick. The demand of our day is for preventive medicine. Prophylaxis is recognized as more important than diagnosis and medical treatment. Really to help the world on and to speed the progress of man, the strong and well must be encouraged to assume even larger burdens with no fear of a physical breakdown or nervous collapse. It is the duty of the Church to afford this inspiration to the men and women who are doing the world's work and bearing the world's burdens. This is the greatest appeal of the Church. The truest conception of the Church is of an army in the field to gain a world-wide conquest — at least to gain a hearing for the gospel among all tribes, tongues, peoples, and nations. This can be done only by a call to the brave, heroic, the resolute, whether they are stationed

at home or whether they go abroad. Any system of healing undertaken by the Church which does not have this portion of its membership much in view must fail to be a true psychotherapeutic evangelism.

6. We add some warnings and points of criticism made by Lyman P. Powell, who, in *The Emmanuel Movement in a New England Town*, page 157, says: —

"If the minister is to have a share, however small, in the good work, there are certain dangers he will have to face. The clinic is the confessional without its carefully contrived safeguards. Coolness of head must go with warmth of heart. Reticence must temper all enthusiasm. The professional relationship must never be forgotten, even where the human touch to be effective must be very personal. Confidence must be by word and look invited but not given. Social conventions must be observed but not obtrusively. Psychical parasites must be helped to help themselves, else the Emmanuel worker will make a failure of the work and harm his church. He will come to grief upon his limitations and bring his church to grief upon his folly."

Dr. Powell says also, page 160: "A man may get on in the pulpit or the parish in spite of an occasional subsidence of enthusiasm. He cannot get on in the clinic if he ever falls below his highest possibilities. An indifferent word, a bored expression may do more harm than can ever be undone. The Emmanuel worker must be habitually on his mettle. His every resource will be taxed."

True, Dr. Powell cites the compensations of a minister in doing this work. He speaks of three: his release from perfunctoriness in his pastoral work; it restores to him his "authority which he has too often sadly lacked in recent years"; the treatment is retroactive in quieting and upbuilding himself, in giving him new impulses.

But few ministers could run the gantlet of these dangers and risks. Where division of work is possible, there might be some advantages accruing to a church where a trained worker, either minister or layman, might do this work in an acceptable manner; but where all the work in any parish falls to the lot of one man, which is the lot of the great majority of ministers, he must find his compensations, which Dr. Powell enumerates, in his regular work, and it may be added he can surely do so if he is at all fitted for his work, this work to include the mental and physical health and healing which belongs to his office of a spiritual ministrant.

II. From the Medical Standpoint

The Emmanuel Movement is criticized from the point of view of regular medicine that it is out of the sphere of the minister; he is not called on to treat the human body; the medical profession has been especially trained for this purpose, and to it alone must be committed the healing of the body. Even if the minister did have some knowledge and skill in such treatment he could not keep up with the advances made in the art and do his work as a Christian minister, efficiently, at the same time. Specialists are needed in both callings to-day. Then the minister is relying upon the appeal to the bodily needs of men to make up for his lack of success in appealing to the moral and spiritual. Medical men who formerly looked upon the movement with favor, or who have countenanced it in lectures in connection with its propaganda and commended it have expressed their regret at such action on their part.

We cite some criticisms from medical men of good authority.

Dr. Richard C. Cabot says: —

"All means of cure are abused by persons who allow themselves to be overwhelmed by the number of their patients; and psychotherapy is no exception. In my opinion, this is the greatest accusation which can be brought against the Emmanuel Movement in this city. I believe that the Emmanuel Movement has done, on the whole, a great deal of good and very little harm; but I think that from the first it has been of very much less use than it ought to be and could be and in the future, I hope, will be, because it has taken far too many patients and given far too little time to each."

Dr. Putnam says: —

"The work of the Church seems to me to consist mainly in the development of character and motives, and in these respects it occupies the same position with regard to the sick as to the well. Believing that individual enterprise and skill should be encouraged, yet not at the cost of endangering the progress of organized institutions, I should welcome the aid of clergymen as of real value, but should deprecate the systematic entrance of representatives of the churches into the medical field. Physicians should stand for the skilled employment of special means of preventing disease, with its causes, and by treating sick persons; clergymen represent the main agency by which the demoralization of invalidism is counteracted, and the misfortunes of the invalid transformed into a means of progress through the instilling of moral courage, religious insight, and the sense of fellowship and responsibility."

Dr. Homer Gage, in an article, "The Emmanuel Movement from a Medical Point of View," in *Popular Science Monthly*, October, 1909, page 369, says: —

"The point which Dr. Worcester seems to miss is this: That these disorders, though not accompanied by any structural lesion, are, nevertheless, deviations from the normal brain function, and as such are to be studied and treated by those who have a thorough knowledge of the normal anatomy and physiology and the pathological anatomy and physiology of the brain, and that the assistance of religion in this work, great and invaluable as it often is, should be strictly subordinate, just as it is subordinate, though very helpful and often necessary, in the conduct of the tuberculosis clinic, in his own church.

"It is difficult to see where the church has any material advantage in the competition, and as the movement spreads into the hands of those with few qualifications and with greater independence of sound medical counsel, it seems not unreasonable to predict its ultimate failure and general discredit.

"However, the Emmanuel Movement has done good, just as the popular interest in hypnotism and Christian Science has done good. They emphasize and make clear the value of mental therapeutics and spur the doctor and psychologist to renewed study of its nature, limitations, and practical application. It will also serve, perhaps, to recall the practicing physician from too cold a materialism; and to prevent a dehumanized scientist from taking the place of the doctor of the old school.

"It is undoubtedly true that there has been a strong tendency to give undue attention and attribute undue importance to the interesting pathological problem in each case, and too little attention to its humanitarian aspect. We must not let the scientist push to one side the Samaritan. Such is the lesson to be learned — more real human sympathy and help from the doctor, but not a 'medicalized clergy.'"

A recent editorial in the *Boston Medical and Surgical Journal* says: —

"That the profession at large needs instruction in the practice of psychotherapy we are willing to admit; we believe that such instruction should be given at medical schools, to the end that the limitations as well as the possibilities of mental treatment should be laid down, so far as our present knowledge permits."

Also,

"The only knowledge which is of value in the field of abnormal psychology and mental therapeutics has been gained from the laborious investigations of physicians. This all are free to use; but that its use is best safeguarded and likely to be productive of the best results in the hands of men with a general medical training will not generally be denied."

III. From the Standpoint of Psychology

From this standpoint it has received its most scathing criticism from Witmer, editor of the *Psychological Clinic*. Witmer criticizes the movement for its strong rebukes to the medical profession, saying psychotherapy is a new science and the medical profession has not had time to adapt its principles. He continues:—

Its book, *Religion and Medicine*, is crude in its statements, it contains no practical setting forth of its principles, and there is no scientific study of cases. The church has no right to undertake it in a scientific way unless it does it carefully and fully. It employs hypnotism. This should not be used except in extreme cases and then by a scientific expert. Science does not favor it except as the last resort. Because of its alleged effect in heightening sexual susceptibility, it would be especially dangerous to the minister, both as to his person and profession. It is subversive of the morality professed by Christianity and developed through the philosophic systems of Western Europe. This morality, in strong contrast to Worcesterism, presupposes strenu-

ous personal combat against the forces which make for evil in himself and in the world. When Worcester says that the subconscious mind is purer and freer from evil than our waking consciousness, he is making a disintegrated consciousness in these respects higher than our whole self. Inasmuch as the movement claims to be founded upon psychology as a science, its influence is most baneful upon psychology as a science. Psychology as a science has suffered much from lack of careful experiment and objective analysis at the hands of its popularly supposed highest exponents, and the loose, ambiguous, and scientifically inexact statements of the authors of this book tend to retard the development of psychology as a science.

From a superficial reading of *Religion and Medicine*, its deficiencies and incongruities from a psychological point of view are apparent. Careful study makes these more so. The clerical authors have taken statements and theories that have been hovering in the air for some time and present these as present-day psychology. Dr. McComb, in "Christianity as a Healing Power," *Hibbert Journal*, for October, 1909, says: —

"To sum up, the Emmanuel Movement does not base itself on more or less speculative theories, psychological or theological, though its leaders, like other educated men, may espouse this or that doctrine; it is grounded on the proved conclusions of modern physiological psychology."

If this is true, then there has been a change of base since *Religion and Medicine* was written. Physiological psychology will by no means stand to-day for the Emmanuel statements with reference to the subconscious mind and hypnotic phenomena, especially in their moral aspects. If the Emmanuel workers know

better, they should have separated the logical or causal aspects of psychology as a science from the moral and religious aspects in their setting forth of their movement in theory and practice. But Emmanuelism has made heavy drafts upon psychical research, and it leans upon these still uncertain and fanciful foundations for much of its theory.

It is one thing for a religious worker to know psychology as an established science and also the present-day wider affiliations of psychology, which have yet to be more carefully investigated and reduced to scientific form, but which are suggestive and helpful in many of the emergencies of life; it is one thing, we repeat, to know these things and quietly and carefully to harness them for bodily and mental healing work. But it is an altogether different thing with limited knowledge of these things, which even the best-informed minister can have, to hastily throw wide open the doors of the church and invite the suffering thousands to a psychological clinic, and after two short years to issue a book which purports to be a full and authoritative setting forth of the principles and practice of such a movement. The patient and painstaking methods of modern science cannot stand a moment for such proceedings. Twenty instead of two years would be needed, and then only the men who had given these matters their special attention, pretty much if not wholly to the exclusion of other matters, should dare to set forth the principles and the work of a movement that concerned so vitally the welfare of tens of thousands in and out of our churches.

There can be no possible objection for the minister to-day to know psychology; indeed, we would say, he

must know it if he is to succeed markedly in his work. But there is no need that he flaunt this knowledge. He must not forget that he is a minister and that the people look to him primarily for moral and spiritual help and inspiration. They should be able to see and to feel him as such at all times. He should come into close, intimate, practical, everyday touch with men. But he will be able to do his most effective work in the bodily and mental sphere when he preserves his character as a gospel minister, whole and entire, and yet be availing himself of the knowledge, the wisdom, the confidence, the skill which a grasp of psychotherapeutic principles will afford him, and all this is kept out of sight, so that the psychologist will not be in evidence.

The Emmanuel workers deserve credit for so courageously facing the large implications of psychology for church work. Much of the work of the Emmanuel Movement will stand. The help rendered to an already great number must reach even wider, and the Church can and should be the agency by which this can be done. But that it may be done with as little friction as possible and that it may not meet obstacles that will cause its shipwreck, let the scientific fall into the background — not the background of machinery and method, but the background of public observation. Nature has put bone, sinew, muscle, tendon, blood vessel, and nerve, all within the body, under the surface, in large measure invisible. It has made the processes at work in these largely and to the by far greater extent unconscious or subconscious. Science must concern itself with these organs and members and processes, but religion deals with the whole man, the ideal man, the ultimate man, the purposive man, the man with a goal. The perfection

of the man, the whole man, through any religious system, must be through the conscious aided by the subconscious, or rather by the whole mind at its different levels, but let us not seek to reverse nature's order or arrangement of our mental life. That side of us that asks "the why" must have the first and last place and authority, and it is the proper, the unique sphere of the Church to expound and help man to grasp its eternal principles. That there should be system in effecting this needs not the saying and all the knowledge of the inner workings, from physiological to the highest mystical processes, is of great importance in better securing the grand end, but — this knowledge and these means need no limelight of publicity and no advertising.

CHAPTER X

Divine Healing. Dowieism

There are various forms of healing practiced by different branches of the Church, known as "Divine Healing." This is a term to set forth the recognition of the direct exercise of the power of God in healing through faith, prayer, laying on of hands, and other means recognized in a religious life, that belong to its devotion. Christian Science comes under this category, but it differs from divine healing in the sense we are using it in that it introduces metaphysical concepts which are utterly foreign to the church cults that employ divine healing. These churches have a plain, simple Gospel founded upon the Bible alone.

A complete classification and account of these schemes of divine healing is neither possible nor desirable for our purpose, but we call attention to two of them, because the fundamental psychotherapeutic principles apply to them and we see how their application here applies to all the others.

We call attention first to Dowieism. A careful study of this cult was made by Rolvix Harlan and submitted as a dissertation to the faculty of the Graduate Divinity School of the University of Chicago in 1906 under the title, *John Alexander Dowie and the Christian Apostolic Church of Zion.* It has been published under this title, in a separate volume. We give first a presentation of this cult from the pages of Harlan.

In 1870 John Alexander Dowie was a Congregational minister in Australia. He held pastorates in various churches there until 1878, when he entered upon evangelistic work. In 1882 he went to Melbourne and established a large independent church, building a tabernacle.

About this time there was a change in the character of his ministry and he became a firm believer in divine healing in direct answer to prayer. He himself gives this account in his tract, "The Gospel of Divine Healing and how I came to Preach It," as follows: —

"At noontide, one day in 1882, I sat in my study in the parsonage of the Congregational Church at Newton, a suburb of Sydney, Australia. My heart was very heavy, for I had been visiting the sick- and dying-beds of more than thirty of my flock and I had buried more than forty within a few weeks. Where, oh, where, was He who used to heal His suffering children? No prayer for healing seemed to reach His ear, yet I knew His hand had not been shortened. Still it did not save from death even those for whom there was so much in life to live for God and others. Strong men, fathers, good citizens, and, more than all, true, faithful Christians, sickened with a putrid fever, suffered nameless agonies, passed into delirium, sometimes with convulsions, and then died. And, oh, what aching voids were left in many a widowed, orphaned heart. Then there were many homes, where, one by one, the little children, the youths, and the maidens were stricken, and after hard struggling with the foul disease, they too lay cold and dead. It seemed sometimes as if I could almost hear the triumphant mockery of fiends ringing in my ear, whilst I spoke to the bereaved ones the words of Christian hope and consolation. Disease, the foul offspring of its father, Satan, and its mother, Sin, was defiling and destroying the earthly temples of God's children, and there was no deliverer.

"And there I sat with sorrow-bowed head for my afflicted people until the bitter tears came to relieve my burning heart. Then I prayed for some message, and oh, how I longed to hear some words from Him who wept and sorrowed for the suffering long ago, the man of Sorrows and of Sympathies. And then the words of the Holy Spirit inspired in Acts x. 38 stood before me, all radiant with light, revealing Satan as the defiler and the Christ as the Healer. My tears were wiped away, my heart was strong. I saw the way of healing and the door thereto was opened wide and so I said, 'God help me now to preach the word to all the dying round and tell them how 'tis Satan still defiles, and Jesus still delivers, for He is just the same to-day.'

"A loud ring and several loud raps on the outer door, a rush of feet, and then at my door two panting messengers, who said, 'Oh, come at once, Mary is dying; come and pray.' With just such a feeling as a shepherd has who hears that his sheep are being torn from the fold by a cruel wolf, I rushed from my house, ran hatless down the street and entered the room of the dying maiden. There she lay, groaning, grinding her clenched teeth in the agony of the conflict with the destroyer, the white froth mingled with her blood, oozing from the pain-distorted mouth. I looked at her and then my anger burned. Oh, I thought, for some sharp sword of heavenly temper keen to slay this cruel foe who is strangling that lovely maiden like an invisible serpent, tightening his deadly coils for a final victory. In a strange way it came to pass: I found the sword I needed was in my hands and in my hand I hold it still and never will I lay it down. The doctor, a good Christian man, was quietly walking up and down the room, sharing the mother's pain and grief. Presently he stood at my side, 'Sir, are not God's ways mysterious?' Instantly the sword was flashing in my hand, the Spirit's sword, the Word of God. 'God's way!' I said, pointing to the scene of conflict. 'How dare you, Dr. K——, call that God's way of bringing children home from earth

to heaven? No, sir, that is the Devil's work, and it is time we call on Him, who came to destroy the work of the Devil, to slay that deadly foul destroyer and to save the child. Can you pray, Doctor, can you pray the prayer of faith that saves the sick?'

"At once, offended at my words, my friend was changed, and saying, 'You are too much excited, sir, 'tis best to say, God's will be done,' he left the room.

"Excited! The word was quite inadequate, for I was almost frenzied with divinely imparted anger and hatred of that foul destroyer, disease, which was doing Satan's will. 'It is not so,' I exclaimed, 'no will of God sends such cruelty, and I shall never say God's will be done to Satan's works, which God's own son came to destroy, and this is one of them.'

"Oh, how the Word of God was burning in my heart. Jesus of Nazareth went about doing good and healing all that were oppressed of the devil, for God was with him. And was not God with me? And was not Jesus there and all His promise true? I felt that it was even so, and, turning to the mother, I inquired: 'Why do you send for me?' to which she answered: 'Do pray, oh, pray for her, that God may raise her up.'

"And so I prayed. What did I say? It may be that I cannot now recall the words without mistake, but words are in themselves of small importance. The prayer of faith may be a voiceless prayer, a simple, beautiful look of confidence into the face of Christ. At such a moment words are few, but they mean much, for God is looking at the heart. Still I can remember much of that prayer unto this day. And lo, the maid lay still in sleep, so deep and sweet that the mother said in a low whisper, 'Is she dead?' 'No,' I answered in a whisper lower still, 'Mary will live: the fever has gone. She is perfectly well and sleeping as an infant sleeps.' Smoothing the long, dark hair from her now peaceful brow, and feeling the steady pulsation of her heart and cool, moist hand, I saw that the Christ had heard, and that once more, as long ago in Peter's house,

He touched her and the fever left her. Turning to the nurse, I said, 'Get me, at once, please, a cup of cocoa and several slices of bread and butter.'

"Beside the sleeping maid we sat quietly and almost silently until the nurse returned, and then I bent over her and, snapping my fingers, said, 'Mary!' Instantly she awoke, smiled, and said, 'Oh, sir, when did you come? I have slept so long.' Then, stretching out her arms to meet her mother's embrace, she said, 'Mother, I feel so well.' 'And hungry, too,' I said, pouring out some cocoa in a saucer, and offering it to her when cooled by my breath. 'Yes, hungry, too,' she answered with a little laugh, and drank and ate again and yet again, until all was gone. In a few minutes she fell asleep, breathing easily and softly. Quietly thanking God, we left her bed and went out into the next room, where her brother and sister also lay sick of the same fever. With these two we also prayed, and they were healed. The following day all three were well, and in a week or so they brought to me a little letter and a little gift, two sleeve links with my monogram, which I wore for many years. As I went away from the home where the Christ as the Healer had been victorious, I could not but have somewhat in my heart of the triumphant song that rang through heaven and yet I was not a little amazed at my own strange doings and still more at my discovery that, 'He is just the same to-day.'

"And this is the story of how I came to preach the Gospel of Healing through faith in Jesus. . . ."

To "Divine Healing in Zion" Harlan devotes a chapter of his doctor's dissertation. He says of Dowie, he regarded sin and disease as realities to be removed by direct, divine interposition in answer to the prayer of faith, which effects this display of divine power. "Not healing by faith, but through faith: through faith in Jesus by the power of God." It is not by subjective

influence alone, but by the active operation of the power of God, that the healing comes, according to his theory. Dowie posited a devil of devils as corrupting the body with actual sin and disease to be routed and put to flight by the power of the spirit of God, in accordance with the written word. The outline of his theory of healing published in almost every issue of *Leaves of Healing*, is as follows: —

God's way of healing is a Person not a thing.
The Lord Jesus, the Christ, is still the Healer.
Divine Healing rests on Christ's Atonement.
Disease can never be God's will.
The Gifts of Healing are permanent.
There are four Modes of Divine Healing: —
1. Direct prayer of faith.
2. Intercessory prayer of two or more.
3. The anointing of the elders with the prayer of faith.
4. The laying on of hands of those who believe, and whom God has prepared and called to that ministry.

In his addresses he emphasized two points: first, that Jesus is unchanged in power and will. That he is as much present in power and spirit to-day as when he stood in the flesh upon the earth. "He is able, He is willing, He is present, and He is longing to heal His people as in the days of His flesh." Second, disease is God's enemy and the devil's work and can never be God's will. "When Jesus heals, he is not undoing the work of the Father, but the work of Satan." The redemption of the body was taught "that the life also of Jesus may be manifested in our mortal flesh." This redemption of the body was never taught by Jesus as something belonging to the hereafter. He taught that this was to be the continuous work of the Holy Spirit in all ages. "We have no teaching outside of the

word of God in this matter. We do not present his theories, but hold fast to Jesus' words." "We do not believe that he does this [save out of their distresses] by pills and potions and plasters, but he sendeth forth his word and healeth them and delivereth them." "And so the whole mission is first of all a teaching mission and is based on the word of God. We therefore present that word as fully as we can, always remembering that this was the way in which Christ carried out his earthly mission. He taught, he preached, he healed. That is the divine order in which it was ever put, and the Kingdom of God can only be extended by that threefold ministry. We have found in connection with this beautiful fact of the Gospel of divine healing that it is put after salvation. Forgiveness first and healing second."

"So we have taught that God requires saving faith on the part of those who come to seek him for healing. There must first be a surrender of the spirit and a reception of Christ as a Saviour from sin and that is the *sine qua non*, a condition without which we cannot ask the Lord acceptably for healing. We have nothing whatever to do with those who will not first receive Christ as Saviour. Divine Healing is the children's bread and it cannot be given to those who are willfully children of the Devil, for these can not exercise faith."

Receptive faith must be followed by a *retentive* faith, a faith which holds fast to Christ. That is followed by *active* faith: a true Christian must work for Christ. Active faith must be followed by *passive* faith, the highest and yet the lowliest form, a strong Christian calmly resting in the Lord. It is not in one's seeing, receiving, holding fast, or working, that the power lies; power comes to him who is fully resting in the Lord.

Disease is conceived of as a reality and inheres as such in the body. God is conceived of vividly as an objective entity and exerts the sort of power that can remove this disease directly by his touch or the immediate influence of His Spirit.

The laying on of hands was much resorted to, especially in the earlier, more fruitful years of his ministry. He says himself that the majority need teaching; that he or some one capable of instructing and practising the ministry of healing, needs to be with the patient.

In examining Dowie's record of cures, Harlan says, "Much sifting must be done here and the task seems almost hopeless." "His career is shadowed by falsehood and deceit, clever trickery and misrepresentation."

"Many mistake tendency toward recovery for complete cure: a relieved feeling of any kind for full release, only to lapse back into the old condition or worse, after their testimony has gone forth." Dowie said in a certain issue of his paper: "I pray and lay my hands on seventy thousand people in a year." But in the two and a half years immediately preceding this statement, he reports only seven hundred cures. "But cures do take place," Harlan says. "Many can say, have said, and appearances bear it out, 'Whereas I was sick I am now well.'" "Allowing liberally for a coefficient of enthusiasm and erroneous diagnosis and the like, I am convinced that these people know themselves to have been healed as assuredly as any one would who had gone to a regular practitioner and received help. Goddard speaks of a class of Dowie's cases who are unable to walk for various causes, such as one leg short, paralysis, sprain, etc. 'Dowie prays with these people,' says Goddard, 'tells them to walk and they obey, much to the surprise of all, and to the glory of God, as they devoutly believe.'" Harlan says, "I was convinced of the genuineness of a number of Mr. Dowie's healings by being present in Zion City, April 10, 1906, the day when he was expected back from Mexico after having been shorn of authority by the régime under overseer Voliva. I talked with the people who had loved their deposed leader with complete devotion because they were assured that he had been the agency of blessing to them,

and it was all the harder to renounce him as he had been the instrument of their healing. Many with whom I talked that day had experienced healing at his hands." Harlan is of the opinion that mind curers and divine healers seek and accomplish the concentrating of the thought of the patient upon health or life or God and so remove the obstructions to nature's free working. "The divine healers," he says, "dare all kinds of cases if the religious conditions set forth are complied with, and it would be impossible that they fail to pray and lay on hands coincident with the recovery, or at least the cessation of pain and symptoms of a great many of their patients." But, he says, even on the supposition that all the recoveries are natural recoveries, how is the assistance which the divine healer renders to be explained in the cases where cure is effected? Harlan finds this assistance is rendered in Dowie's case, as in all cases of mental, divine, or Christian Science healing, in fixation of attention, submission, and suggestion.

Harlan thus sums up his chapter: —

"And what of all this? Is divine healing wrong *per se?* The narrowness and dogmatism of which it is the outcome and which it, in turn, engenders, as witnessed in Zion, is to be deplored most certainly. That it can never in the nature of the case take the place of common sense and scientific study of disease and remedy, we feel assured. Nor are we forced to the conclusion either that there is not a legitimate place for prayer and religious meditation and reflection in any complete system of therapeutics.

"The influence of Mr. Dowie's teaching has been in the main salutary, although his own life, if consistent with his theories, would doubtless have made it more so. Moral reformation has resulted in a large number of instances, and the clean living required in order to secure the blessings of divine healing as Zion has taught has been a great benefit to many. It is to be

deplored that perfect candor and honesty have not been the uniform atmosphere which people thus reclaimed to a holier life might live and work in newness of spirit and soundness of body."

Harlan, speaking of Dowie in another chapter, says:—

"So Mr. Dowie has created for himself a double moral consciousness; on the one hand conscientiously following the bidding of a legalistically interpreted code of authority, the Bible, and doing what a mistaken interpretation leads him to feel his duty, because an accidental incident brought it to his attention. On the other, intoxicated with success and power, he has come to feel himself in an extraordinary way a channel of God's grace to the world: is morally insane enough to believe in his own greatness and to use every means available, deception and hypocrisy included, to further his will, which he has confounded with that of God."

Dr. Buckley, in his pamphlet, *Dowie Analyzed and Classified*, says:—

"The probable genesis of the Dowie of to-day is this: Beginning his public career with the sincerity and simplicity of the ordinary Christian, he passed into fanaticism, made claims which he believed, but, confronted with failures, he sophisticated his conscience and reason to explain them."

REVIEW OF DOWIEISM

In Dowieism we have a striking case of the church taking healing without the safeguards of a thoroughgoing knowledge of its fundamental principles. It is conceded that Dowie's early career was that of a sincere, genuine Christian minister who had real sympathy for the ills and woes of men. It was this that brought him into intimate touch with the people. The church in that part of the world where he served was losing touch with the people. In an interview at Havana,

Cuba, in 1896, Dowie said, "As I went on in life, I saw that the mission of the Lord Jesus Christ was being misconceived and that the churches were imagining that the people could be blessed and elevated by wearisome services and wearisome repetitions of prayers, or elevated to God by taking women that sang for the Devil on Saturday night and having them sing for God on Sunday. It did not seem to me that the churches were separate enough from the world and also it didn't seem to me as if they were in close enough touch with God to be of any help to the world. . . . I saw that the church did not get in touch with them [the needy people] and sympathize with them in their toil and do something to improve their condition. And I used to think what could be done. They gave me a very fine ecclesiastical position, but I was very uncomfortable in it and gave up my church. The world was getting more wicked and the people were getting more drunken and dissipated and the working classes were getting farther away from God. . . . I must get to the people. So I rented a big theater. . . . and at last after I went on for many years in my work of salvation, healing and cleansing through faith in Jesus, I found that the only way was to organize my spiritual children into a Catholic Church." Divine healing came to be the point of contact with the people. Harlan says: "It is certain that a very large majority of Mr. Dowie's followers would never have been such but for his emphasis upon his doctrine and his ability to heal or to persuade that he has healed. And this vast majority of his humble followers are sincere and earnest in their belief. The people attracted by his ministry have been those of moderate or low mental power, the mentally unsound, literalists, the easily infatuated, the hysterico-pious type of religionists, one-sided people, those who came solely for healing, the honest, but cranky. These characterizations were gleaned from persons who were appealed to for expressions why they joined Zion."

They belong to the lower, bourgeois, or middle class, either poor or possessed of limited means, on or below the average of intelligence, below the average in culture, of little or no critical faculty in the scientific use of the term, are easily led; they crave guidance that is real and tangible; they reveal primitive traits; and they afford a striking example of the psychological crowd or mob. These points Harlan makes.

But these traits are still found very general among men. Here are enumerated traits that are not limited to those of small culture and low intelligence. Indeed, what are described here are found in aggregated masses of humanity everywhere. Dowie's successes could be easily repeated to-day, and it will continue so to be. The continually growing success of certain cults to-day easily prove these statements. What can be done to check the evils of such ill-advised and ill-starred schemes?

An increasing number of good people connected with our churches do believe that in the Christian life ought to be found those means and measures that make for health and healing. The question now arises, Are mental healing and divine healing the same or do they belong to different categories?

It must be evident to an unprejudiced mind that they are the same as far as they are viewed causally. Mental healing calls particular attention to the *how* the healing is effected, and divine healing aims to point to the supposed power of healing, viz. God. This difference of view does not make them different. If in the case of divine healing it is God's power that operates, it must be through man's mind and body, and the law of the operation of these is the same, whatever

be the power that operates upon them. As the study of psychotherapy is deepened and widened we shall know more of the hidden depths of our being not usually and generally open to consciousness. We will know, if we are inclined to believe in divine healing, more *how* God operates in healing, and this is by no means to discount religious faith and bring discredit upon divine healing; it will enhance our appreciation of God, since we will be the better enabled to understand His wisdom and power of healing. In the means and methods of Christian faith and life are found those principles which parallel the principles established by true psychotherapeutic science. Since the religious appeal is fundamental, universal, and the most powerful, generally speaking, of all appeals, there will always be room for the recognition of healing on religious lines and in religious circles.

Owing, however, to the tendency of man to grow wise in his own conceits, to arrogate to himself the power which more or less mysteriously flows through him as a channel, to lose himself in credulity, occultism, and fanaticism, he should ever be willing to know how far these intricate and delicate questions can be demonstrated; and this state of mind need not shut him out of the world of faith, for this of necessity goes before the world of demonstrated fact. Sanity in the knowledge and use of both objective and subjective methods must reign here. The dangers that have made shipwreck of some systems and are beginning to play havoc with others will easily be encountered by him who employs one method exclusively.

The one common world of experience can be seen in different lights and from different standpoints, and

wise is the man who recognizes the same world, whatever the point of view. Man may have some of his many serious questions best answered now from one point of view, now from another, and it will depend much on the peculiar physical and mental condition of the man; and this condition may be one of permanent character or one of any one moment of time. He will not be deep in error nor wild in his practice if, in the running down of these problems and in the use of these powers, he is sincere, impartial, earnest, and painstaking in his pursuit of truth, loyal in his devotion to the good, sympathetic and considerate toward his fellow-men, and open minded and hearted toward religious reality.

Dowieism altogether fails as a true system of Psychotherapeutic Evangelism from the fact that it wholly neglects the objective side, the study of psychotherapeutic principles, and attempts to make up for lack of knowledge and skill by rash assertion, overdone scriptural interpretation, and the arrogance of tyrannical leadership.

CHAPTER XI

Divine Healing. Christian Alliance

Divine healing, as we stated in a previous chapter, is that form of healing which looks directly to God for the exercise of His power to heal, using the means that are recognized in a religious life that belongs to its devotion. In Christian Alliance we have another form of divine healing. At the head of this movement is a man who has stood prominently before the public for thirty years. He has spoken in many places. He is an untiring worker. He has promoted many wholesome activities. His life is one of usefulness, and it seems increasingly so. In this cult as in Dowieism, its leader stands out a strikingly prominent figure, and it is to him that we must look for an exposition of this type of healing.

A. B. Simpson, the founder and leader of the Christian Alliance, a Christian religious movement of our day including healing in its program, after six years' experience of the Lord's healing in his own life, family, and ministry, as he claims in his work, *The Gospel of Healing*, cites his own experience of how he came to a knowledge and practice of divine healing. He says he was not permitted to read anything but the Lord's own word on the subject until long after he had learned to trust Him for Himself.

As in the case of Dowie, we will allow Simpson to

tell the story of how he came to practice healing, for we shall see in this recital much by way of elucidation of his system.

For twenty years, he says, he had been a sufferer from many physical infirmities and disabilities. At fourteen he had a nervous collapse. Entering upon his ministry at the age of twenty-one as pastor of a large city church, he broke down with heart trouble. Rallying, he kept at work for years with the aid of constant remedies and preventives. In climbing a slight elevation or going up a stair, when preaching in his pulpit, ministering by a grave, he had attacks of weakness and despondency. Several years later two other collapses of long duration came in his health. He was considered a hard and successful worker, but his people thought him delicate, and he says, "I grew so weary of being sympathized with every time they met me. Many a neglected visit was apologized for by these good people because I was not strong. When at last I took the Lord for my Healer, I remember I was so tired of this constant pity that I just asked the Lord to make me so well that my people would never sympathize with me again, but that I should be to them a continual wonder through the strength and support of God." "A few months before I took Christ as my Healer, a prominent physician in New York told me that I had not constitutional strength enough to last more than a few months. He required me to take immediate measures for the preservation of my life and usefulness."

During the summer he went to Saratoga Springs, and there, one Sabbath afternoon, he heard the Jubilee Singers on the Indian Camp grounds in an evangelistic service. He was deeply depressed. Suddenly he heard the chorus: —

> "My Jesus is Lord of Lords.
> No man can work like Him."

This was repeated in song over and over again. He describes in vivid words the deep effect the words "No man can work like Him" had upon him. He says, "It possessed my whole being. I took Him also to be my Lord of Lords and to work for me. I knew not how much it all meant, but I took Him in the dark and went forth from that rude, old-fashioned service, remembering nothing else but strangely lifted up forevermore." A few weeks later, at Old Orchard Beach, he gave himself to the Lord in full consecration and took Him for his indwelling righteousness. At this time he was much impressed with a case of healing, an actor who was said to have had paralysis and softening of the brain, in whose healing he took an unconscious part. The case was published in the medical journals. The case is as follows: A mother begged Simpson to pray for her son. He prayed not for his healing, but that he might recover long enough to let her know he was saved. He was about to leave the man, when some people called and he was detained a few moments. Just then he stepped up to the bed mechanically, and suddenly the young man opened his eyes and began to talk to him. Simpson was astonished. So was his mother. And when asked further, he gave satisfactory evidence of his simple trust in Jesus. From that hour he rapidly recovered and lived for years. He afterwards called to see Simpson and told him he regarded his healing as a miracle of divine power. Simpson says: "The impression produced by the incident never left my heart. Soon afterwards," he continues, "I attempted to take the Lord as my healer, and for a while, as long as I trusted Him, He sustained me wonderfully, but afterwards, being entirely without instruction and advised by a devout Christian physician that it was presumption, I abandoned my position of simple dependence upon God alone and so floundered and stumbled for years. But, as I heard of isolated cases, I never dared to doubt them or question that God did sometimes so heal. For myself, however,

the truth had no really practical or effectual power, for I never could feel that I had any clear authority, in a given case of need, to trust myself to Him." This same summer at Old Orchard, Maine, he heard of many cases of healing by trusting the word of Christ, just as one would for salvation. It drove him to his Bible. He consulted no other guide nor authority. One Friday he went out into the pine woods at three o'clock, and there, with right hand uplifted, he made to God these three great and eternal pledges: —

1. As I shall meet Thee on that day, the judgment day, I solemnly accept this truth as part of Thy Word, and of the Gospel of Christ, and, God helping me, I shall never question it until I meet Thee there.

2. As I shall meet Thee in that day, I take the Lord Jesus as my physical life for all the needs of my body until all my life work is done; and, God helping me, I shall never doubt that He does so become my life and strength from this moment and will keep me under all circumstances until His blessed coming and until all His will for me is perfectly fulfilled.

3. As I shall meet Thee in that day, I solemnly agree to use this blessing for the glory of God and the good of others and to speak of it or minister in connection with it in any way which God may call me or others may need me in the future.

"I arose. It had only been a few moments, but I knew that something was done. Every fiber of my soul was tingling with a sense of God-presence. I do not know whether my body felt better or not. I know I did not care or want to feel it, it was so glorious to believe it simply and to know that henceforth He had it in hand."

Various tests came. The first was in the way of his own suggestion to lean on another prayer, instead of his own faith, but a seeming blow deterred him. He saw that was not right. He had settled the matter forever. A verse from the Bible helped him much, "If any man draw back, My soul shall have no pleas-

ure in him." The next test was to keep silent about it and not speak of it in his preaching, but this he overcame, speaking about it the next Sunday night in a service in a hotel in the mountains of New Hampshire. The third test came the next morning when he was asked to join a company that were to ascend a mountain three thousand feet high. He complied. After much consciousness of weakness and after much suffering, he succeeded. He had a sense of another presence and divine strength. He says, "Thank God, from that time I have had a new heart in this breast, literally as well as spiritually, and Christ has been its glorious life."

Since that time Simpson's work has been of a very laborious and exacting kind. He says it has involved fourfold more labor than any previous period of his life. This work has been preaching, editorial work, the writing of tracts and volumes, superintendence of the entire publishing work, responsibility for a large correspondence, the oversight of Berachah Home, one or two lectures daily for seven months in the year at the Missionary Training College, with many meetings and conventions. Much of this had to be done at night and required from twelve to sixteen hours in the twenty-four. Seldom has there been any burden or fatigue. He says: "I have been conscious all the time that I was not using my own mental strength. Physically I do not think I am any more robust than ever." He feels that he is drawing his vitality from a directly supernatural source. At the close of a day of double labor he feels like beginning over again, reluctant that there should be any arrest of the delightful privilege of service. Nor is there a reaction the next day, for the next day comes with equal freshness, and this has gone on for seven years, following on a worn-out constitution and twenty years of suffering. Work is easier and draws less on vital energy than before. He says, "I believe and am sure that it is nothing else than the life of Christ manifested in my mortal flesh." "I know not how to account for this, unless it be the im-

parted life of the dear Lord Jesus in my body. . . . I believe He is pleased, in His great condescension, to unite Himself with our bodies, and I am persuaded that His body, which is perfectly human and real, can somehow share its vital elements with our organic life and quicken us from His living Heart and Indwelling Spirit. I have learned much from the fact that Samson's physical strength was through the Spirit of the Lord and that Paul declares that although daily delivered to death for Jesus' sake, yet the very life of Christ is made manifest in his body. I find that the 'Body is for the Lord and the Lord for the body,' that 'our bodies are members of Christ,' and that 'we are members of His body, His flesh, and His bones.' I do not desire to provoke argument, but I give my simple, humble testimony, and to me it is very real and wonderful." "I know it is the Lord."

In closing the chapter he says: "I have found the same divine help for my mind and brain as for my body. Having much writing and speaking to do, I have given my pen and tongue to Christ to possess and use, and He has helped me so that my literary work has never been a labor. He has enabled me to think much more rapidly than ever before. It is very simple and humble work, but such as it is, it is all through Him, and I trust for Him only. And I believe, with all its simplicity, it has been more used to help His children and glorify His name than all the elaborate preparation and toil of the weary years that went before. To Him be all the praise."

Simpson said he was led by the Lord, not to teach divine healing, but to preach the Gospel to the neglected masses by public evangelistic and free services. For several years no single word about bodily healing was spoken in these meetings, their supreme object being to lead men to Christ and not prejudice them by any side issues. But the facts about his own healing and the healing of his child got abroad quietly among his people, and one and another asked whether they could

be healed also. He told them they could if they believed as he had done, and he sent them to their homes to read God's word for themselves and ponder and pray. At length the Friday meeting grew up as a place and time when all who were interested in this special theme could come together and be instructed and strengthen each other by mutual testimony. This meeting has since grown to be a gathering of several hundred people from all the evangelical churches and many different homes. "The cases of healing," he says, "represent all social extremes, all religious opinions, all professions and callings, and all classes of diseases. Many persons have been led to Christ through their desire to escape disease."

"I have never felt that I could claim the healing of any one until he first accepted Jesus as a Saviour. But I have several times seen the soul saved and the body healed in the same hour. I have never allowed any one to look to me as a healer and have had no liberty to pray for any one while they placed the least trust in either me or my prayers, or aught but the merits, promises, and intercessions of Christ alone. My most important work has usually been to get myself and my shadow out of people's way and set Jesus fully in their view."

"One of the most brilliant lawyers in this city [New York] told me that he was fully convinced of the truth of Christianity quite recently by the healing of . . . John Elsey and the consecrated life that has followed it. . . . I have seen many beloved ministers accept the Lord Jesus in His fullness for soul and body, and some of the most devoted and distinguished servants of Christ in this city are proud to own Him as their Healer. But I have also noticed that the ecclesiastical straitjacket is the hardest fetter of all, and the fear of conservative and ecclesiastical opinion the most inexorable of all bondages. Not a few beloved physicians of the highest standing have taken Jesus as their healer and, when their patients are prepared for

it, love to lead them to His care. Several of these can be seen at our Friday meeting, and many of them are to be met with in other cities. . . . I have found that the most spiritually minded men and women in the various churches are usually led to see and receive this truth. When Christ becomes an indwelling and personal Reality in the Soul, it is hard to keep Him out of the body. I have not found any serious practical difficulty in dealing with the question of remedies. When one sets any value upon them or is not himself clearly led of the Lord to abandon them, I have never advised him to do so. There is no use in giving up remedies without a real personal faith in Christ. And where one really commits his case to Christ and believes that He has undertaken it, he does not want, as a rule, to have any other hand touch it or indeed see that anything else is necessary. Where persons have real faith in Christ's supernatural help, they will not want remedies. And where they have not this faith, I have never dared to hinder them from having the best help they can obtain. I have never felt called to urge any one to accept divine healing. I have found it better to present the truth and let God lead them. Often when urging them most strongly not to attempt it unless they were fully persuaded, the effect has been to impel them to it more strongly and to show that they had real faith. I have never felt that divine healing should be regarded as the Gospel. It is a part of it, but we labor much more assiduously for the salvation and sanctification of the souls of men."

Among cases of healing are mentioned a woman who had not bent her joints for eight years, who was healed in a moment; spinal curvature, fibroid tumors, malignant and incurable cancers, two cases of broken bones restored without surgical aid, worst forms of heart disease, consumption, hernia, paralysis, softening of the brain, epilepsy, St. Vitus's dance, and dangerous insanity. "The numbers of such cases will reach to thousands."

"That which has been a chief joy is that the fruits are so blessed and glorious in the consecrated lives that have thus been redeemed from destruction and given to the work of God and the needs of men." Many of those who have been cured are engaged in mission work in this land and abroad.

Simpson believes the foundation of divine healing is found in the Holy Scriptures alone. Man has a two-fold nature: he is a material and spiritual being; a complete scheme of redemption must include both natures. The Redeemer holds out healing for both soul and body. This faith was delivered to the saints. The church lost it, but it is being again restored.

The fundamental principles of Divine Healing he names as follows:—

1. The causes of disease and suffering are distinctly traced to the fall and sinful estate of man.

2. If the disease be the result of the fall, we may expect it to be embraced in the provisions for redemption and would naturally look for some intimation of a remedy in the Preparatory Dispensation which preceded the Gospel. This we find in the great principle that God's care and providence embraces the temporal and physical needs of His people as well as the spiritual. This runs all through the Old Testament.

3. The Personal Ministry of Jesus Christ is the next great stage in the development of these principles. He himself healed all manner of disease, is the record.

4. But redemption finds its center in the cross of Jesus Christ, and there we must look for the fundamental principle of divine healing. It rests in the atoning sacrifice of the Lord Jesus Christ. He is said to have borne our sicknesses and carried our pains.

5. But there is something higher even than the cross. It is the Resurrection of our Lord. There the Gospel of healing finds the fountain of the deeper life. The death of Christ destroys the root of sickness — sin. But it is the life of Jesus which supplies the source of health and life for our redeemed bodies. The body of

Christ is the living fountain of all our vital strength. He is the head of His people for life and immortality. We are members of His body, His flesh, and His bones. The healing which Christ gives us is nothing less than His own bringing us into fellowship with His own inmost being.

6. It follows from this that it must be wholly a new life. If any man be in Christ, he is a new creation. Old things have passed away, all things have become new.

7. It follows from this that the physical redemption which Christ brings is not merely healing, but also life. It is as fully within the reach of persons in health as those who are diseased. It is simply a higher kind of life. Therefore, it must also be kept by constant abiding in Him and receiving from Him. It is not a permanent deposit, but a daily dependence. Such a life is a very sacred thing.

8. The great agent in bringing this new life into our life is the Holy Ghost. The redemption work of Jesus cannot be completed without His blessed ministry.

9. This new life must come like all the blessings of Christ's redemption as the free grace of God, without works, and without distinction of merit and respect of persons. If Christ heals, He must do it alone. This principle ought to settle forever the question of using means in connection with faith for healing. If healing is to be sought by natural means, let us get all the best results of skill and experience. But if it is to be through the name of Jesus, it must be by grace alone.

10. The simple condition of this great blessing, like the condition of all the blessings of the Gospel, is *faith without sight.* Grace without works and faith without sight must always go together as twin principles of the glorious Gospel.

11. Is there any principle involving the *obligation* of faith in reference to physical healing? There is: To believe or not believe, for physical healing is not an optional matter.

12. The order of God's dealings with our souls and bodies is regulated by certain fixed principles.

(*a*) He works from within outward, beginning with our spiritual nature and then diffusing His life and power through our physical being.

(*b*) There is a constant parallel between the state of the soul and body.

(*c*) Hence, also, healing will often be gradual in its development as the spiritual life grows and faith takes a firmer hold of Christ. There must ever be much preliminary work. The seed must be planted and die. The stalk must rise and grow strong enough to bear its heavy fruit.

13. The limitations of healing are also fixed by certain principles.

(*a*) It is not the immortal life.

(*b*) Shall we have strength for all sorts of supernatural exploits and extraordinary exertion? We have the promise of sufficient strength for all the will of God and all the service of Christ. But we shall have no strength for mere display and certainly none to waste in recklessness or spend in selfishness and sin. Within the limits of our God-appointed work, and these limits may be very wide, much wider than any mere natural strength, we can do all things through Christ that strengtheneth us and may fearlessly undertake all labors, self-denials, and difficulties in the face of exposure, weakness, unhealthy conditions of climate, and the most engrossing demands upon strength and time where Christ clearly leads and calls us; and we shall have His protecting power and find that God is able to make all grace abound so that we, always having all sufficiency in all things, may abound unto every good work.

REVIEW OF CHRISTIAN ALLIANCE

In this system of divine healing, which is part of a system of religious teaching known as "The Christian

Alliance" or "The Fourfold Gospel," we have well-marked religious features and a pronounced religious atmosphere, closely connected with the Bible: Old and New Testaments. Still the marks of a bold psychotherapy are clear. Simpson makes much of what he calls his Lord's direct work, ascribing the power of his new life and strength to Him, but as we see how the healing operates, we clearly see the operation of the psychotherapeutic principles.

Simpson was plainly a neurasthenic, suggestible type. Truth did not need to be presented in a conceptual, logical way. It came from much that he heard and saw. Through many vicissitudes of faith and distrust he was brought to firm faith in an overindividual and oversocial reality as therapeutic agency; so real was this to him that he made three pledges with this reality, God; fear was eliminated; hope was called out; the emotions brought their energizing power; he began to realize a new life, and this life or personality has grown strong in successful work of a benevolent nature.

As to his own troubles from which he was delivered, it may truly be said that they were not serious, and we may well believe that if Simpson had understood the principles of psychotherapy and had put them into practice, he never would have broken down at sixteen years of age. To Simpson, however, they were very serious and they may have been pronounced by physicians very serious, but had he himself or a wise and skillful psychotherapist taken his own case, we can well believe that by psychic and motor reëducation, Simpson could easily have been made another man. As it was, he being of a strongly religious turn of mind,

found help in the truths of his religious belief as many others have found without any clear knowledge of the principles of psychotherapeutic practice. Free from the restrictions of fear and worry and many other ill-tempered mental processes with the strong inhibitions yielded by an invincible faith, and all strengthened by strong religious emotion to which Simpson's emotional nature readily yielded, he experienced a change in the state of his health and strength. And with continued thought on these lines in which he disciplined himself by strong, oft-reiterated suggestion, in the study of the Bible, prayer, conversation, public address, and authorship, he kept well and became the channel through which healing was wrought for others.

It will have been noticed that Simpson puts the matter of healing secondary. His first aim is to preach the Gospel to the neglected masses. He gave it public expression only because it was demanded of him, but only one day in seven is given to it, and that in only one service at night. He testifies that moral and spiritual improvement in people's lives have followed upon their bodily healing. He never urges it upon any one. He never makes it the subject of an earnest propaganda. He doesn't want any name or reputation as a healer. He disavows possessing any healing power himself.

His use of healing is entirely in a religious way. Physicians who have come to see healing in this light, commend it to their patients. The plan seems always to be, to set forth the possibilities of healing in the practice of religious faith, by teaching from the Bible, and by moral suasion. There follows fruit in the healed lives consecrated to the work of God in relieving the pressing needs of men. Many of those who have been cured are

engaged in mission work in this land and abroad. The Christian Alliance is marked by an earnest missionary zeal. Its members are known for the high type of Christian life they set forth.

In the matter of the cases reported cured, there attaches little or no value to the citation of diseases. Simpson describes in his book, *The Gospel of Healing*, what he supposed was the healing of a case of diphtheria in his child by faith and prayer, but it was very probable only a case of badly inflamed sore throat. There are no means used to arrive at an exact diagnosis of disease in his system. The reported disease may have little or no claim to proper classification therefore.

One question remains for us to deal with in reference to the divine healing of Simpson and the Christian Alliance. He asserts that divine healing is found in Scripture alone. The Scriptures teach man's sinful estate and disease as growing out of this, but God's cure and providence embraces the temporal and physical needs of His people as well as the spiritual. The personal ministry of Jesus follows in the exhibition of this principle. He healed all manner of disease. The truth is further revealed in the atoning sacrifice of Jesus on the cross and even more fully in the resurrection of Jesus, because it is the resurrected life of Jesus which supplies the source of health and life for our redeemed bodies. We are members of His body. It must, therefore, be a wholly new life. The agent to bring this new life into our life is the Holy Spirit. This comes not by works, but by grace. This last principle ought to settle forever the question of using means in connection with faith for healing. If it is to be through the name of Jesus, it must be by grace alone. It is to be by faith

without sight. It is a faith which imperatively calls for healing. This healing works from within outward — first spiritual, then physical. There is a constant parallel between the state of the soul and body, so healing will be gradual and be more successful as the spiritual life grows. It is not the immortal life. It will give us health and strength according to our need in the service of Christ for all the will of God. Within the limits of our God-appointed work we may fearlessly undertake all labors, self-denials, and difficulties in the face of exposure, weakness, unhealthy conditions of climate, and the most engrossing demands upon strength and time where Christ clearly leads and calls us.

It may be taken for granted that Simpson would not deny mental healing on other lines than the ones he mentions which are distinctly religious, but what he would deny, in fact what he has denied, is that his system of divine healing is the same in essence as any sound psychotherapy, founded on scientific principles, on psychology and physiology. Does his system of healing, which he emphasizes as Divine, derive its peculiar sanctions from historic religion? from the facts of the historic and mystic Jewish and Christian religions? From a religious point of view there can be no objection to such proceeding, but this cannot lay claim to the divinity of a system as opposed to a true psychotherapy, for the fundamental facts of our being as physiology and psychology truthfully decipher them are just as divine as the facts of human history in its religious aspects which credible witnesses hand down to us, or as the great mystic facts of religion, particularly of Christianity, which find a response in the minds of all men in one way or another, because they belong to the very

fabric of mind in its largest implications. We do not have here two books that read a different story. They tell the same story of our divine humanity only in different ways. The one, whose writer and interpreter is science, may tell it in the causal way. The other, whose writer and interpreter is religion, may tell it in the purposive way. But the one needs the other. We get an imperfect view of the truth when we consult only the one book, whether this one be the scientific or the religious. We are bound to such an imperfect view if we take only the former. We are so prone to it if we take only the latter that we still affirm that we cannot get along in an efficient way without the former coupled with it.

In order to show that Simpson recognizes the causal side, let us look for a moment at his practical directions in the use of his system of divine healing. These are as follows: —

1. Be fully persuaded of the Word of God in this matter.
2. Be fully assured of the Will of God to heal you.
3. Be careful that you are yourself right with God.
4. Having become fully persuaded of these things, now commit your body to Him and claim his promise of healing in the name of Jesus by simple faith.
5. Act your faith.
6. Be prepared for trials of faith.
7. Use your own health and strength for God.

Here, very distinctly are our psychotherapeutic principles expressed in religious language. Here, great emphasis is put upon Faith and there is recognition of the main principles constituting the armamentarium of psychotherapy, namely, Psychic Reëducation, to be

realized in Suggestion and Persuasion, and Motor Reëducation. Emotional Intensification is not distinctly recognized, but in the case of Simpson's own healing we see its sway, and can believe that Simpson somehow left it out in his practical directions.

It is in these directions of Simpson, however, that we see especially the operation of the practical psychotherapeutic principles. "Establishment of Confidence in Therapeutic Agency" we see secured in Simpson's principles 1–4; "Reiteration of Suggestion," in 1, 2, 4, 6; "Elimination of Fear," "Evocation of Hope," and "Catharsis by Adequate Reaction," which effect "Readjustment," in 3; "Establishment of Initiative through Work," in 5 and 6; "Final Establishment through Successful Work," in 7.

Denying the validity of the psychological principles in direct words, he has here hit upon them in his attempt to give his methods of healing objective and efficient treatment.

There is in this system of divine healing a sanity which was lacking in Dowieism. Here, healing is kept more closely in touch with a real and rational objectivity: the God of the Bible, particularly as revealed in Jesus Christ. While these things were held forth in Dowieism, the personal factor in the therapeutic agent, especially in his own person, was too much emphasized. So in Christian Alliance healing there is less opportunity for the wild play of fantastic subjectivity, which, when once allowed to enter into control of a man's life, eagerly snatches at the reins of his whole life and soon gets complete control of the box. This we saw strikingly manifested in the case of Dowie.

In Christian Alliance healing, however, there is no

effort to perform star acts. Healing is kept in a secondary place, where it belongs, and there made to contribute to the larger themes and aims of human life and endeavor, and the impression is conveyed all through that if a man attends as he should to these larger things, healing and health must inevitably follow. This we take to be the fullest and highest aim of any psychotherapy.

CHAPTER XII

Metaphysical Healing

Different from Christian Science, which bases its healing on a philosophized Christianity; from the Emmanuel Movement, which rests on the joint foundation of critically interpreted Christianity and modern science; and Christian Alliance, which rests on Biblical Christianity, is a system known as Metaphysical Healing. For its foundation it seeks the facts of man's essential being and environment. It pretends to give a sufficiently full explanation of these facts, to expound its system in an intelligible manner. It is represented by a number of cults, which are alike in the main points. They are called, collectively, "New Thought." One of the most sober and best known of these systems we present here. It is set forth in a volume, *Mental Healing*, by Leander Edmund Whipple, 1907.

METAPHYSICAL HEALING DEFINED

Whipple defines Metaphysical Healing as "a mental method of establishing health through an understanding of the fundamental principles of Being or Universal Life and the working laws of its activities." "Metaphysics is the science of the first principles of Being." It is mathematical. Knowledge of its principles is necessarily scientific understanding. Every metaphysical principle has some direct bearing upon the activities of life, thereby affecting the health of the human race. A theory of healing established upon these principles must be metaphysical in character.

THE METHOD OF METAPHYSICAL HEALING

The method of Metaphysical Healing is based upon the laws which govern the intelligent side of human nature. In various degrees of activity this includes the intellectual, thinking, and reasoning faculties of mind, the intuitive faculties of the soul, and the perceptive faculties of the spiritual nature. Mind, the intelligent thinking and reasoning individual, is a living entity organized upon these principles and laws, in accordance with which it acts and reacts in thought and perception, outwardly and inwardly, in unison with the Fundamental Principles of the Universe. By individual compliance with these laws, results in harmonious and healthy action are outwardly expressed through natural law on the physical body as well as on the minds of others who enter the same field of activity.

FOUNDATION OF METAPHYSICAL HEALING

Metaphysical Healing is founded upon science, applied logic, and philosophy. It is capable of scientific demonstration, but deals with spiritual verities. These must be spiritually examined through intellectual comprehension of the facts of Law, which leads eventually to direct perception of Principles on the plane of real consciousness. It is opposed to hypnotic therapeutics. It is based upon intelligence instead of the will. It appeals to spiritual faculty rather than to animal impulse. Man's real power for mental action is a loving guidance by means of intelligent understanding of the element of Divine Will, which inheres in the real nature of every Individual.

MOST EFFECTIVE APPEAL

It invariably meets its greatest success with the most intelligent people in the most intellectual and spiritual families, while business and professional people of marked mental ability, strengthened by the power of

intelligent comprehension of principles, are the most responsive to its healing influences. The greater the degree of intelligence, the more prompt and effective the response to treatment and the restoration to health.

REQUIREMENTS OF SUCCESSFUL PRACTITIONERS

Metaphysicians, to be universally successful, must be honest and conscientious; rightly, not morbidly, sympathetic; possessing clear intellectual comprehension of the affairs of human life, together with pure understanding of the spiritual side of human nature as expressed in the Divine Will, the good influence of which man shares in common with all being.

SPHERE AND LIMITATION OF USE

Natural sleep is readily established, appetite, digestion, and assimilation are invariably better than under drug medication. Pain is kept at lowest degree possible; frequently in severe cases it is entirely removed and avoided. Metaphysical Healing cannot set a broken bone of important size which is so far displaced that mechanical appliance is necessary for support. A competent surgeon is needed to reduce the fracture, to splint, and ligate. The nature which restores is Universal mind in superconscious activity; her laws are laws of mind and her methods are mental actions. In surgical cases distinct results may be produced by the removal of mental distress, fear, anxiety, worry, grief, pain, and every degree of agitation, all of which are obstructions to nature's restorative processes and help to delay recovery. By no means the least of these results is the power to remove the particular impression of fear, fright, and mental or nervous shock, which was produced at the time of the accident and which frequently delays recovery because it continues active subconsciously in the mind of the patient regardless of memory. Under right mental conditions bones knit

more rapidly and firmly, flesh heals in a fraction of the time usually required, scars less prominent, fever reduced or avoided, suppuration reduced to a minimum, liability to blood poisoning lessened, or an unheard-of complication, if pure metaphysical influence can be exerted unobstructed.

FUNDAMENTAL PRINCIPLES

Spiritual intelligence is the active force of the universe. It is the active principle of every individual mind. The vital activity is a living spiritual essence of real Being, pure intelligence capable of thinking and knowing. Reality is posited in this spiritual activity, and physical action proceeds from and is governed by this. By right processes of thought, man gets an understanding of principles above sensations. Sensations report phenomena and are not reliable. Reason is needed to equalize in order to interpret the real condition. The real character of the sickness depends on inner activities beyond scope of sense. To trust sense might lead to disastrous results. Comprehensive understanding of Principle is a faculty which every sane human being possesses. Knowledge acquired through this conveys power above the physical, sensuous, or even intellectual alone. These spiritual faculties can be exercised only through pure motive and a good purpose. Intellect may become perverted and start wrong action, but this cannot affect spirit. Spiritual principle is the eternal activity of the universe and eventually must be complied with by every one.

The theory of Metaphysical Healing

This presents three distinct statements: —

A. Mind antedates and is superior to body.

B. Each mind governs its own body through definite laws of mental action.

C. By certain lines of thought conditions of disease

are generated, which may be removed and health restored, by establishing different modes of action.

Thought is mental action. The result of mental action is a thought, an image, an idea. Ideas are entities composed of spiritual substance, spiritual things. They are real in substance, living in activity, eternal in endurance. To become conscious of a real Idea, is to recognize a fundamental truth, a permanent principle of the universe. Through exercise of true thought the real idea is recognized in its native purity and perfection. Through incorrect thought one sees darkly, interprets imperfectly, and forms an inaccurate picture based upon appearance and not upon any real Idea. Man, by doing the latter, loses the uplifting power of the intelligence and retrogrades to the material plane where mere appearances seem real and illusions becloud the intellect.

The process of understanding an Idea is a purely spiritual act performed through a clear comprehension of the principles upon which that Idea is founded. Intelligence is the instrument. The process of apprehending, interpreting, and imagining a correct understanding of spiritual ideas is metaphysical and the spiritual intellect is active instrument. Intellect apprehends, Reason interprets, and Imagination images or pictures in mind the degree of intelligent comprehension of the Idea which is under examination.

Imagination, when understood in its true sense, is the most powerful instrument of the human mind. It is the intelligent activity of the spiritual side of human nature and the only faculty through which the thinker can gain pure understanding of any subject. It is the most efficient instrument for analyzing the evidence of the physical senses and deducing actual facts from the evidence presented. Healthy conditions and harmonious sensations are inevitable results of the acquirement of this knowledge.

In an article on "The Imaging Faculty of the Mind," in the *Metaphysical Magazine* for October, 1909, Whip-

ple says: "The more we investigate the subject without materialistic bias, the more convincing becomes the evidence that this Imaging process, with its reflections and reversals, is the natural operation of the mind. Through this understanding we may learn to control our own minds and to help others who may need assistance."

There are three planes in man's being: —

1. The spiritual is a permanent plane of real intelligent principle.
2. The mental is a progressive plane of actual intellectual comprehension.
3. The physical is a temporary and constantly changing plane of seeming material reflection. On the physical plane the thinker's mental interpretations of the spiritual facts of eternal reality are outwardly reënacted in material copy. Spiritual principles are the real entities of the universe. Spiritual ideas are the developed activities of those principles. Metaphysical thought concepts of those ideas and principles are the active realities of human existence.

The steps in the process of thought from its very beginning to its final outcome, follow: —

1. The fundamental principles which are involved.
2. The Idea which is founded upon those principles.
3. Spiritual comprehension of the idea, including an understanding of its principles.
4. The mental image of that particular comprehension of the idea.
5. The objective copy in physical element of that mental image.

PRACTICAL OPERATION OF THOUGHT ON BODY

The personal human body is a physical copy of the individual mind. Each function of individual thought has an exact correspondence in some function of the physical body, which instantly responds to every thought in its own domain. Every thought picture formed

in mind is accurately registered in the corresponding part of that man's body through the sympathetic nervous system. The thought is the real thing; the body is a projected copy of that thing in physical element. To rid the system thoroughly of wrong physical action reflected from similar mental activity, it is necessary to strike at the root of the difficulty, changing the character of the action in that mind. When the harmful influence is dispelled, a corresponding change takes place in the body by natural law, without conscious effort, and as a necessary consequence of the true relation between mind and body. This mental activity and corresponding bodily activity may be transferred to other minds by reflection of the picture.

In harmonious activity, nature builds and retains a healthy body. If obstructions to healthy action be present, they must be removed through right thought; then harmonious results will be inevitable; nothing can prevent it. Sickness is the result of distorted or erroneous mental pictures. There is no enduring Idea for a fundamental principle. Its temporary reflection on the body results in degrees of discord. Some immediate mental contact may absorb the disturbing influence through reflection of the mental image. Many forms of disease, including epidemics, are thus developed.

The true metaphysician never experiments with psychics to see what they will or can do, but his first thought is to accomplish something useful that needs to be done, and he proceeds immediately by the immediate application of a right thought to help him. For the how, what, or why, on the external plane, he cares not just now. He searches out a principle that contains the necessary power of activity and its accompanying law of action, evolving it in his spiritual comprehension for the sole purpose of helping one in need. The principle, then, true to the holy impulse of its divine nature, responds at once, and the work is done, sometimes in an incrediby short time, sometimes longer in

external demonstration, but the result is always like the state of mind of the operator. The development of a consciousness of spiritual intelligence in the nature of man opens a multitude of channels of thought in which the Imaging faculty finds treasure inestimable. Here the trivial experiments of mechanical ways become as nothing, for stronger demonstrations take their place in every application of thought. The higher powers are called into practice, and the lower ones are not needed. The results are always higher and purest, as well as most forceful, when the moral purpose is the clearest. The purer the thought the more active the image, is an invariable law of mental activity.

THE MENTAL ORIGIN OF DISEASE

Although in many cases the disease to be dealt with is a physical condition, yet it is never absolutely certain that it is physical in every part of its nature; neither is there adequate evidence that it originates from a physical cause alone. The further honest investigation of this subject is carried, the more overwhelming becomes the accumulated evidence that disease originates in previously established mental action, which works itself out through the vital organs of the physical system, unrecognized except as physical symptoms. This is now a thoroughly established fact, and only those who refuse to investigate can continue to doubt the statement. Three principal degrees of disease are now recognized: (1) Organic disease: lesion of physical tissue developed by continued disturbance of some organ or part. (2) Nervous disorder: disorder in the circulation of nerve fluid, either organic or functional. (3) Hysterical, imaginary, and unreal: commonly supposed to be unnecessary and susceptible to personal control by the sufferer.

In the organic disease there first existed a nervous or functional disturbance with that part of the structure before the lesion of tissue. The nervous disturbance

sometimes develops so rapidly and in so subtle a manner as not to attract attention until the organic degree is reached; but whether of long or short duration, if followed patiently and intelligently, it can invariably be traced back through all the stages of nervousness, from the extreme symptoms bordering on the organic to the first nervous tendencies; then back still further, to some element of mental distress established before the first faint nervous tracings of the symptoms began. If this original mental action had not taken place, the organic disease would never have developed. While mental agitation continues, nervous agitation increases, affecting more and more the vital organs most intimately associated with the nervous system, viz. the heart and blood vessels, producing a fever; or the digestive organs, resulting in dyspepsia; and so on throughout the system. Every mental act is physically registered either sub- or super-consciously, first directly on the brain; then through the circulation of nerve fluid in all branches of both nervous systems on the vital organs; and, in turn, by means of the circulation of the blood, in and through every part of the material body, internal and external. In this way mind, through wrong action, becomes responsible for every abnormal action in the physical system. In children the mental mechanism registers surrounding influences, frequently in the minutest detail. The anxious thought of the mother, nurse, doctor is absorbed by the child's mental mechanism.

The appalling child mortality in many civilized communities marks the pathway of erroneous convictions in regard to the thought of evil. This thought leads to fear of death, or an end of life. Several types of contagious disease originate with this false mental Imagery. Underlying the exercise of subconscious thought is the picturing of conceptions contrary to the harmonies of life. When people learn to think and picture what they wish to possess rather than what they fear, this law will be employed for real and permanent good.

WHAT IS A MENTAL CURE?

Nothing physical can be constructed fine enough to operate advantageously upon the infinitesimally small part of the nervous system. Man's physical senses are too coarse to come in contact with them, and his means for mechanical action are too large to operate upon them; his clumsy attempts can only interfere with nature's mental handiwork. The ganglionic nerves are the immediate instruments of mind, responding to every conscious thought, as do the strings of a harp to atmospheric vibrations. Thought is more subtile than even these tiny organs, and they obey its every impulse. The metaphysician approaches the individual from a standpoint opposite that of the medical schools, considering him a spiritual being rather than a thing composed of material elements. Comprehensive understanding is the basis of operation rather than chemical fermentation. Appeal is made to the intelligent soul on the plane of understanding instead of to the personality on the plane of sensation. Correct living action is thereby established in mind and superconsciously reenacted in the brain cells. This condition is immediately transmitted through nerve circulation to all parts of the body, changing modes of action in each organ, and correcting each distorted function. Direct material action upon a particular organ is not necessary to the result. If the right mental condition be established, a corresponding physical condition becomes a matter of course. Adequate study of all forms of sickness proves the existence of a mental origin for each case; therefore all maladies are mental rather than physical in their nature, being simply different degrees of mental distress registered in the physical system. Medicines interfere with mind registering highest and best modes of activity. Any degree of action necessary to the restoration to health may readily be produced through rightly directed thought energy. The instant the mental cause ceases its disturbing vibration, nature begins

natural restorative activity in every part of the physical being; this is as certain as that water will run down hill. All that is necessary, then, is that the correct diagnosis of the mental influences be obtained and that the mental changes be rightly produced by an understanding mind. In this perfectly natural way any case of sickness is curable by metaphysical treatment, provided there still remains enough of the substructure for nature to build upon.

Through knowledge of the natural laws of human existence based upon intelligent understanding of the fundamental principles of Spiritual Life, each thinking mind has power to reverse every wrong mode of action and to establish right conditions. Exercise of this power in removing disease is a legitimate Mental Cure.

HOW MENTAL ACTION CAUSES DISEASE

The physical effects of anger are shown. Anger has no harmonious modes of action. It originates on the lower plane of sense existence and is brutal in its nature. Definite physical conditions invariably follow the mental act. The muscles of the eyes, jaws, hands, and fingers are tense, strained, and abnormal. The action of the heart is seriously disturbed. It beats in convulsive throbbings, forcing destructive modes of motion upon the blood corpuscles, which modes, in turn, are conveyed to every vital organ. The face either flushes or pales as blood is forced to or withdrawn from the surface. Digestive processes are instantly checked and do not proceed until natural circulation of the blood is restored. The kidneys secrete acids generated by the destruction of natural blood corpuscles; these acids bear direct correspondence to the false and destructive character of vengeful thought. Respiration is affected and the oxygenation of the blood is seriously impaired. If a state of angry feeling or ill temper be allowed to become chronic, a similar disturbance of some or all of the vital, digestive, secretive, and excretive organs

and functions ensues. Muscular rheumatism is frequently generated in this manner. Fright frequently becomes an active cause of acute rheumatism, which will assume muscular form if the reflected mental action places the muscles under tension; or inflammatory forms if the picture carries in its activity the element of burning, as in a mental picture of flames or any intensely inflammatory thought. The details of the symptoms vary with the different causes, but the principles involved are identical. Under continued anger, valvular disease of the heart becomes established. All forms of heart disease, including rheumatism of the heart, are caused by certain modes of mental action, generated by anger, fear, or some other abnormal emotion. In the final analysis of anger, we always find fear as its foundation. These two emotions are closely allied. If abnormal action of the heart continues, a fever may develop with characteristics corresponding to the nature of the causative mental action whether it be anger, fear, excitement, worry, or grief. Abnormal emotions affect the composition of the blood, hence the vital organs. The natural action of the liver is disturbed. Malarial symptoms are the outcome. Bilious, typhoid, and puerperal fevers frequently follow upon some violent outbreak of temper. Fright or great fear may cause the same. Fright is the predisposing cause, anger the precipitating cause of the bilious or malarial attack. Changes in the blood destroy the natural secretive powers of the kidneys. Kidney disease results.

The right remedy for these is not drugs, but alteration of the mental condition: reëstablishing correct mental action. This is to be applied in the simplest form by some quiet words spoken in a pleasant manner and in a tone of voice as nearly opposite in character to the morbid state of mind as possible. Frequently a change soon occurs. The physical organs are *obliged* to respond to the natural action now reëstablished in the mind; they have no choice in the matter. If quiet words are not heeded, the disturbed mind may be

reached by thoughts of calm, which through the natural laws of mutual attraction will compel it to listen and to cease its useless controversy. When the patient's intelligence is appealed to above the brute will plane, his higher nature responds; he ceases angry thoughts and the good result is already accomplished. Diseases may originate without conscious recognition of its accompanying mental action, but if the mind be entirely absent, it does not even begin to develop.

THE INFLUENCE OF FEAR IN SICKNESS

Fear abounds everywhere and every life is in some measure influenced by its destructive action. The only safety lies in knowing the nature and cause of its action and in understanding how to avoid or how to counteract its baneful influence. Every sick person is either consciously or subconsciously under the influence of the mental image of some experience, which, at the time of its occurrence, generated discordant mental emotion of some kind, perhaps fear, in some degree, either in his own mind or in that of some person from whom it was reflected. This is not always conscious fear.

A thought of disquiet will register as physical unease, and corresponding sensations will pulsate through the finest nerves. If severe or long continued, this settles into nervous disease. Diseased condition of the blood follows; this affects the vital organs. The detail of each disease varies according to individual circumstances, but all bear direct relation to the corresponding degree of the mental emotion of fear by which they were generated. This theory of healing has been successfully applied in thousands of instances. If the fear or mental unrest which originated the physical condition be removed, the mental action soon changes; its reflection in the nervous system disappears; nerve circulation is reëstablished; the brain becomes quiet; the pulse-rate returns to the normal; the temperature is oftentimes reduced almost immediately; respiration

becomes natural; sleep returns; digestion is improved and finally restored, whereupon perfect assimilation is followed by natural rebuilding in every part of the system. Superconscious mental action is the only reconstructive agency. Nature, which is universal mind in harmonious action on the superconscious plane, is always ready to begin natural restorative processes the instant that obstruction to her modes of action are removed. Metaphysical diagnostication shows the clearly defined mental mechanism through the imaging process of thought.

The natural steps in this thought process are: —

(*a*) In conscious thought a mental picture is developed.

(*b*) The mental picture is reflected, producing nervous action.

(*c*) That action is registered in and through the tissue of the physical body.

(*d*) A corresponding bodily condition, more or less permanent, is the inevitable result.

Through the failure of the knowledge of these principles many lives are lost. The heart trouble of Charles Dickens engendered by a railroad accident was strikingly evident in the immediate details of his death. In mental healing, all injurious mental impressions can be permanently effaced and their after effects avoided. The beneficial power of mental healing is not limited to the healing of bodily ailments. It extends to every moral action and covers the entire diapason of human life in the mind, soul, and spirit of the human individual. The remedy for every inharmonious state is found in the reversal of the action which produced it.

CURES THAT HAVE BEEN EFFECTED

Whipple gives numerous cases of healing. A dull pain in one leg above the ankle was traced to an accident twelve years previous. A case of bronchial consumption came from the fright experienced in drowning to

the extent of unconsciousness in surf bathing. A case of rheumatism came from a brutal attack by a ruffian. A runaway accident caused what seemed to be disease of the kidneys. A case of alcoholism was developed from an experience in a burning building. Numbers of cases of muscular rheumatism have been traced directly to and found to correspond exactly with the mental pictures of accidents, falls, runaways, railroad and steamboat disasters. Muscular tension, established at the time of the accident, frequently is renewed during a series of years, and some form of muscular or allied disease is almost certain to follow such continuances. If there is removal of this fear from the mind of the continued subconscious remembrance, relaxation of the muscles will follow. There is voluntary muscular action in response to mental volition, subconscious, conscious, and superconscious, through all degrees of power, but no involuntary or purely muscular action can ever take place. In a body without mind, the muscles entirely cease to move. Matter is void of intelligence.

Numerous cases of nervous prostration resulting from surgical operations and effects of ether have been entirely cured in a short time by removing mental impressions of these scenes and the accompanying idea of danger. So melancholia, by removal of impressions of trying scenes connected with death of near ones. So several cases of congestion with pain at base of brain, by removal of impression of fear produced by falls. Inflammation has been traced to scenes of passion, excitement, fear, or terror; eczema to holocausts; colds to sudden fright or subjection to severe mental strain. These may date back many years in the life of a patient and may induce to periodical colds. These yield to metaphysical treatment. The thought of death means departure from life in this particular plane of existence. The thought of life, fully realized in mind, means healthy living activity on all planes.

Mental pictures capable of causing disease may be

formed by any wrong process of thought. The moral plane of action contains important factors of this sort. Recognizing this, some advocates of mental healing erroneously attribute all sickness to direct sinful act. Treating solely on moral lines on the theory that only sin causes sickness, will never efface a picture of fright. But the process of erasing the particular picture of discord, whether it be generated by immorality in sinful thought, by fright, or by the two combined, must invariably result in a permanent cure, and this regardless of direct faith or expectation on the part of either patient or operator.

Perfect exercise of the imaging faculty will develop the best modes of action in every stage of progress and lead to purest perception of fundamental truths. This is an attainment possible in every intelligent individual.

REVIEW OF METAPHYSICAL HEALING

We have given considerable space to a setting forth of the philosophy of healing as treated by Whipple. We have done this for several reasons: first, because it is the only purely philosophical system of which we are treating; second, because, in considerable portion of this account, the psychological mechanism is well illustrated; and third, there are some distinct features about it that strike attention and challenge discussion, one of these especially being that all sickness is mentally caused. In a personal interview with the author this statement was made more emphatically than he made it in the last edition of his work on mental healing.

So much in the author's discussion is arbitrary statement. The truth in his mind may have been worked out past the experimental stage, but we could hope, at least for our own satisfaction, for more experimental discus-

sion and more thorough handling of some of the deeper philosophical and metaphysical questions. It seems we must be content with the author's statements, however, at all turns.

As this system of healing makes its claim of a foundation in painstaking examination, not upon statement alone; as "unprejudiced inquiry" is appealed to as capable of proving the justice of the claims of relieving suffering humanity of its burden of medically incurable diseases; while "adequate examination" and "intelligent scrutiny" are invoked; and while the rather careful attempt at the explanation of the parallelism between psychological processes and physiological functions is made,—it is not altogether assuring for our confidence in the system, when the statements are made further that "detailed knowledge of the physical body and of so-called physical disease is no more necessary to the effectual performance of such a cure [hopeless case] than detailed knowledge of brush making is necessary for the portrait painter," and that "such cases are readily cured by any one possessing sufficient knowledge of the laws involved in mental causes, to obtain a correct mental diagnosis and to give adequate mental treatment based upon real metaphysical principles." At such a time as this, any system of healing that pretends to be scientific in any satisfactory acceptation of that term must be open to all the light that the vastly manifold science of our day can yield, and it must put the highest premium on a knowledge of this light on the part of all who would practice such a system. It must warn men against the use of such a system unless they have a fair knowledge of such science. Especially must these things be demanded in view of the many

irresponsible and will'o-the-wisp schemes that are being devised and held out as cure-alls for suffering humanity.

Whipple says, "Continued experiment demonstrates the fact that all forms of disease may be cured by changing the order of the mental action from which they originally emanated," and he states, too, "Adequate study of all forms of sickness proves the existence of a mental origin for each case."

He frequently makes such insistent remarks upon the mental causation and cure of all complaints. We acknowledge the tendency is in this direction, but we were not at all aware that sufficient investigation had been carried on to prove this theory. Parallelism, Interactionism, and Monism all have their lively advocates to-day, and we are coming to believe that every physiological condition or working has a corresponding psychical condition or working, and we do now hold that psychical expression has its corresponding physiological expression, but to link up causation here in a hard and fast way, is, we must confess, not yet fully justified. Whipple's list of cases is very small when it is a question of an exhaustive list of all forms of disease. As a means of help in all cases the mental element is becoming more recognized, but not yet can it be conceded that each case had a mental origin. He is to be commended for explaining so fully and thoroughly the ideogenic mechanism; and further, for his resolute position in calling attention to the efficacy and speed of mental remedies. We are willing to admit that our understanding is bound to be opened more and more to the lines of truth Whipple here holds out.

"Adequate examination" and "intelligent scrutiny" have not been brought into the handling of some

modern notions which therefore true science to-day has not accepted or has given up. Of the former notions is "telepathy." Whipple says, page 104, "telepathy is a universal law, just as simple in operation and as easy to comprehend as those laws with which we are more familiar; but being a comparatively new idea to modern thinkers, it is not so well understood." He speaks in the next paragraph of the power of conscious thought, not limited in action; and, in the paragraph following, of intelligence finer in character, in degree, and action, than the ether itself, and says that conscious thought is the only instrument which can be employed in its manifestation. We do not see that telepathy is simple in its operation and easy to comprehend. Whipple's comment upon it, if the succeeding paragraphs are to be taken as explanation, do not render it simple and easy. Whipple ought to define and explain it more fully.

Whipple speaks of the superconscious transformation of intelligence into definite thought; is he not multiplying terms here rather than giving a due account of things beyond the power of science, at least the science of our day? He does not explain what a superconscious process is. He speaks of "Correct living action established in mind and super-consciously reënacted in the brain cells."

Illustrating a second class of statements, viz. those containing ideas given up by science to-day, is "nervous or vital fluid," by which he speaks of nervous energy. This, neurology of our day does not tolerate. He leans too much toward a "faculty" psychology; he frequently uses this term. An overwrought theory of localization coupled with his use of the term "faculty" is seen in his

reference to "the base of the brain and the principal nerve center of the spinal column" as "that part of the nervous system corresponding most directly with the mental faculty of will, responding immediately to its impulses."

The ascription of the higher forms and all possible planes of intelligence and consciousness to Spirit and the individual acting on the thought plane, only to Mind, is arbitrary.

Upon careful reading of his book the impression becomes strong that there is much of the speculative element in his treatment of spiritual intelligence and its relations to consciousness and conceptual thinking. His treatment of the relation between conscious and unconscious or coconscious processes and bodily expression is largely within legitimate bounds and because it is, we cannot but desire that the former relation be cleared up a little more. It is a statement popularly made that it is nature that heals, and while such a statement is vague, it does not add to the clearness and comprehensibleness of a system of therapy to be told by it that it is done "by the superconscious activity of universal mind." It is this mystifying, encumbering way of much of our modern thought relating to healing, that serves as nightmare to many sane minds, frightening the timid, and arousing the disdain of the more courageous of them.

He is on safer ground when he says that nature at once begins her healing operations when the disturbing vibrations of wrong thought cease, and he is on ground well taken when he says that it is necessary to obtain a correct diagnosis of the mental influences and that the mental changes be rightly produced. His observa-

tions with reference to the subconscious character of some of these wrong thoughts and the mischief they create are well supported in the light of recent investigations. When he says, however, that the baneful influences of the conscious or subconscious processes of an immoral life cannot be wholly corrected by a purely moral treatment, which correction is based on the theory that only sin causes sickness, he denies what has frequently been experienced in the phenomena of religious experience, especially in religious conversion.

Whipple says in the beginning of his preface to the fifth edition of his work, "Since this book first appeared there has been a remarkable awakening of thought in metaphysical lines and especially in the direction of the healing power of the mind." While we may not expect much light from any one quarter upon these perplexing and baffling questions relating to man's ultimate being, we confess a sense of disappointment when on examining his sixth edition of his work, *Mental Healing*, 1907, we find no fuller discussion of the questions that arose in our minds when we read the fifth edition, 1905, and that we have propounded in this, our discussion. Especially do we feel this disappointment because Whipple has been writing upon these questions for over ten years, and previous to his writing had given ten years to constant study, teaching, and practical healing.

From the palmy days of Greek thought there have been ambitious attempts to state these metaphysical truths in clear and definite terms, sometimes approaching much cogency, and the human mind still cherishes such discipline. That these have their relation to the healing of man's mind and body, we are willing to admit. That even in Christian Science some of these

relations are brought out more clearly than in Whipple's system, we are enforced to concede. We hope that in future editions of his book or in later writings, he will put the truths, by which he characterizes his system as metaphysical, on a surer foundation than mere statement. There are metaphysical aspects of psychotherapy that give peculiar warrant to Whipple's work, and he is warranted in saying in his preface to the fifth edition: "This system of thought possesses an interest for mankind that extends beyond the scope of mere personal advantage, either in health or in the gaining of possessions (though it includes these). It is a character builder, a developer of the understanding, a force producer, a civilizer of the sense nature, and a spiritual influence to the mind."

CHAPTER XIII

The Demands of a Valid Religious System of Healing

We have now finished our discussion of some of the distinctive religious and philosophical systems of healing and are face to face with the necessity of laying down the plan of a valid system of healing on religious ground.

We have called attention to the demand that is being made upon the church to-day for its larger attention to the relief of human ills clearly within her power to relieve, and that there are those in her ranks who have begun to respond to this demand. There are doubtless many others within the Church, who are willing to respond to it if they knew exactly what was demanded of them and how they could meet the demand. It will be our aim to answer the first of these two questions in this chapter and the second in the two chapters following.

Before attempting to put this demand in definite shape, let us look at some of the elements that enter into such a demand to give it form. In directing our thought to this point, we must have recourse again to some aspects of religious value brought out in our former discussion.

Religious value, in the light of which we are now discussing psychotherapy, has been referred to as the ideal unity and consummation of all values; as their con-

servation, the perpetuation of the fundamental values of life; the gathering up, the unification, and completion of the logical, æsthetic, and ethical values; and the test of the perfection of religious value is the extent of the development of these constituent values.

We at once see by such conceptions that we are on different ground from that in our sciences and in much of our everyday philosophy and religion, and yet we are plainly within our experience or within the materials given us in our experience. When we are tumbled, rather roughly at times, perhaps, out of some comfortable berth of opinion or thought, we may bump into religious reality, or at least into some aspect of it, and such unwelcome experiences are for our highest good, for we see we have not had true ground for our smug self-satisfaction and become bent on going on further in our search for ultimate reality. Men in all departments of human thought and in all walks of life are very prone to consider the values in their petty realm, the final values, the supreme values. It sometimes happens that the scientific man — he may be a highly educated and well-trained physician — may not be able to view impartially and take the proper account of a bit of simple experience: the sickness and, to him, inexplicable convalescence of a patient; his reaction to the case is too wholly intellectual, logical. A minister of religion, thoroughly conscientious and sincere, may fail in his services of help and inspiration to a soul because he is lacking in due appreciation of the æsthetic values, and all that he does for his subject only tends to put the subject further out of his reach, for he fails to perceive his subject's keen sense of the proprieties, the symmetries, the harmonies of life.

We of the professions must stop talking market values — where the market is our stall — as the highest values. If this be not altogether possible, for it is still left to man to fill his little niche in some department of human activity which to him seems to be of greater importance than any other, he must recognize the values of his neighbors in their stalls. He must do more. He must, by rising above all personal, professional, and even all social values, come to the ground where he and his neighbors may finally meet on values of universal validity. It is not by rejecting the lower, the partial values, but, by coming to the truest, highest estimate of them, and allowing men perfect freedom of choice and movement in their respective spheres in attaining the highest values possible in such spheres, that we shall insure a foundation upon which the ultimate values will disclose to us religious reality in the truest sense of the term. When we are thus standing on the firm, solid, and unshakable ground of religious reality, we shall recognize and welcome the real contributions from all the minor spheres.

From the language of our professions, our spheres of labor, we are called to learn a wider, more universal language. We have called attention to this language; we have had its elements long with us; they are to be seen in the very constitution of man himself. Because we have become so enamored of one dialect, which has enabled us to orientate ourselves to many aspects of our life on our planet, we have failed to develop this more universal life and language which holds the key to the higher and best aspects of life and to nearly all the greater cosmical aspects of it. It is now to the rapid development of this life and language that man

has come; it can no longer be evaded, and any one who refuses to prepare for this life and to learn this language must go the way of all the unfit. Inasmuch as this life and language have much, we may truthfully say, nearly all, of our life, sick or well, within their power, it is vitally necessary for the future welfare of the race that we learn them quickly and learn them thoroughly. No piecemealing here; no splitting up into petty spheres of conception and practice, unless there is recognition of the whole and each one does his work with some reference to the whole. Thorough investigation will still be necessary, and this must at times be on narrow lines to be thorough, but there must be with it all the wider outlook, the conception of the whole.

The point is now reached where we may briefly discuss the elements that will point the way of a valid religious psychotherapy. These elements are as follows: —

1. It must be supremely good. Character, the highest, truest, noblest attainable, will be the goal. Sickness comes from want of goodness. When it is said that many very good people are subject to the severest diseases, we have but to answer, their goodness is partial, inadequate; not a whole-souled, whole-hearted, and a whole-bodied goodness. Some are sick because they are not good to their mind; some because they are not good to their body. A goodness that starts in the spiritual and will be allowed to work unfettered and unhindered in the intellectual, emotional, and physical life will not be sick. It knows no sickness.

Any psychotherapeutic system, therefore, laying claim to the name of religion will attach the highest

importance to a superlative goodness as the goal for the treatment of the patient and as the requirement of character for the practitioner. This goodness must face the fathomlessly deep problems of man's moral nature, both in its regular, normal orbit and its obliquity. Evil here is not to be dispelled by an incantation. Sin is not to be healed by suggestion. While goodness may be found in human nature in every human, man will despair of finding here a font of goodness large enough, pure enough to wash away all defilement and cure all disease. In life above that of the merely human order; in transactions in which it is true he has a part, but in which the party of the first part is pure and holy, without taint, will he look for a goodness which will satisfy his longings for a perfect goodness. In Christianity, he finds just such a source in that One, who, representing both God and man, satisfied the farthest claims of justice and love, and thus in His own person opened up a source of goodness that flows unceasingly. It is in coming to this life as a font and receiving, that a goodness is gained which takes its seat in the inmost life of the subject, and becomes a spring, a well of living, healing power, making good all that the man is, and holy all that the man does. This goodness heals, and it heals most effectually. It is variously expressed in the creeds and formulas. Here it is in one, as given in the Congregational Statement, Article 4: —

"We believe that this pardon (conveyed to the individual by Christ's sacrifice for sin) is appropriated by faith in Jesus Christ and that by this faith the Holy Spirit, producing union with the living Lord, regenerates human nature to eternal life."

This is its distinctive religious dress and touches the saving of the whole man. In psychologic form as applying to healing especially, we see what Jesus as the historic Christ as well as the risen, glorified Christ and the living Lord stands for in behalf of the believer: the tranquillizing contact with a calm and elevated nature, the touch of sympathy, the word of hope, the interposition of a mighty will.

Mental and physical healing are but parts of the whole. It is only when a vital goodness is supplemented by the other values and raised to the melting and fusing point in religious reality, that healing reaches its climax. A man is not really cured until his character is changed: until he has substituted faith, love, and purity for fear, hate, and sin. Physical disease is too often only a symptom of deeper distresses of the personality growing out of sin and selfishness, and such a physical disease cannot be permanently cured until the deep, underlying cause is removed. And these things are within the gift of religion and religion alone.

Hitchcock, in *The Psychology of Jesus*, pages 202 fol., in speaking of Jesus' works of healing, says:—

There was a certain spontaneity of his miraculous action, as if it were the natural outlet of his sympathy and love. He preached and healed in a broad ministry to suffering humanity. His emphasis was always upon sin and the cure of it, but wherever he found men afflicted with disease, he seems to have lavished his curing ministry upon them in compassion. Jesus' works of healing would seem to us to-day as the mighty works of a mighty soul, wrought according to laws of personality not yet wholly known, but destined to be formulated and brought into common use. Jesus' skill came to him as a gift from heaven, and was used under the direct in-

fluence of his Father, whose will he ever sought to do. This atmosphere of spirituality rested over all his works, and kept them subordinate to the real purpose of his life in teaching and inspiring men for the Kingdom of heaven. He did what he did from a truly moral and religious motive in a spirit as reverent and as ethically sound as that in which he taught the truth he believed. Given such a person, and unusual mental powers are assured. Given such a ministry, and unusual events will follow.

T. B. Hyslop, M.D., in *Medicine and the Church*, page 109, recognizes the light of moral values in the light of religious reality when he says: —

"Religious excitement is not infrequently assigned as a cause of insanity. The philosophy of the infinite, far from being a source of aberrations of thought which may be deemed insane, is the ultimate point of our mental evolution, and a true and philosophical religion raises the mind above a mere incidental emotionalism, and gives stability. With no religion and no moral obligation the organism is apt to become a prey to the lusts of the flesh and their consequences. Gasgnet observes that religion may either produce or tend to hinder unsoundness of mind; that it may cause certain symptoms of insanity or modify them; and lastly, that it may be employed as a means of moral prevention and treatment. He believes that every form of religion, however widely it may differ from our standard of the truth, if it enforces the precepts of morality, is a source of strength to the sound mind that sincerely accepts it."

The depth of soul, the inner movement of life, the pervading influence of a world embracing love, and the great seriousness attaching to moral decisions are characteristic features of Christianity; these, surrendered or minimized, impoverish and lower the level of life.

2. Any system of psychotherapy facing religious

reality must recognize and prize highly the æsthetic values. The ugly aspects of ill health and the mental and emotional states that lead to it have not been viewed as they should from the standpoint of the æsthetic values. Such states are ugly, inexcusably ugly, and mar the creation of God, upon which He has stamped beauty.

Annie Besant has said in *The Immediate Future*, page 41, in the chapter on "The Growth of a World-wide Religion": —

"Beauty is no dead thing. It is the manifestation of God in nature. There is not one object in nature untouched by man that is not beautiful, for God's manifestation is Beauty. It shines through all His works and not only in those that may give pleasure to man. . . . The divine sculptor has carved it into beauty, although no eye see it save the eye of God. In every natural work there is beauty; it is the condition of manifestation; and even when man makes ugliness, nature soon reclothes his ugliness in beauty and the artist? The artist is the priest of the beautiful, whose eyes see more of God than ours do. . . . Every form of beauty hidden in nature, it is for the artist to bring out and place before the eyes of men; he has to see the ideal under every form, the perfect under every imperfection, and his splendid mission is to show the perfect beauty to the blinded eyes of men, so that, seeing it, they may remodel themselves after it and their lives may be beautiful as is nature which is the life of God. That is what art means. Greece understood it, but scarcely a nation save Greece has known the divinity of art; but Greece knew that art is not a luxury as it practically is to-day. Art is wanted for the masses of the people far more than for you whose lives are fair on the outside. The slum in a great town is not only a degradation to the people who live in it,

but its hideousness lowers the vitality of the nation. All suffer because of its hideousness amongst us. When you see the face of the slum woman, lined and drawn and haggard and often vicious, all womanhood is degraded by the misery of her. When you see a man rolling drunken out of a public house in the East End of London, sodden, brutalized, disgusting, from the vice that is destroying him, all manhood is the lower for the horror he embodies. And no man can be perfect while one man is brutal. And art is a way of purifying, of refining, of raising. You talk about the beauty of the Greek people. Why were they beautiful? Because they put beauty in their streets, because they had it everywhere for the people to look upon, because their women who were to become mothers were surrounded by the beautiful on every side, and the unborn child took lines of beauty because beauty was the breath of life to Greece. And that we have to learn. When you have a statue too ugly to put in a gallery, you put it in the streets; when you have a picture, you hang it always in a gallery, but the people who want it most do not go to galleries. . . . Good music, good painting, good sculpture, these are among the educators of the race, and every object should have its own beauty. The common household objects should be beautiful. There is nothing to prevent it; but you would rather have a drawing room crowded like a bazaar with useless things than have one beautiful object in the room that would make all its atmosphere pulse with delicacy and with life. And your schools for the children ought to be beautiful, for the child heart and the child mind are very plastic. And these hideous things you call Board Schools, or Council Schools, in London are enough to make the whole nation ugly. Whatever room in your house lacks beauty, do not let the nursery lack it. You put miserable paintings there, the degradation of art. 'It is good enough for the children.' There is nothing too good for the child, and the religion of the future will bring this bread of life into the home

of every one, and it will be realized that one home denied of beauty condemns the luxury which wallows in it and shares it not with others."

Rev. David Watson, in *Social Advance*, pages 75 fol., says: —

"Great works of art exert a refining and ennobling influence on mankind. They help to make better men and women, gentle and sweeter mannered. Art with its mission of beauty touches human souls to finer issues, correcting the utilitarianism of science and the materialism of commerce and reminding us, even as religion does, that man shall not live by bread only. . . .

"Art may yet play a great part in social redemption in the elevation of the masses. Henley's poem 'Culture in the Slums' indicates the possibilities, and Canon Barnett's experiments in East London exhibit their realization. By means of his 'pictures for the people' he has brought the refining influence of art to the weary toilers of Whitechapel. Many scoffed when it was first proposed to hold an art exhibition in Whitechapel. But Canon Barnett was determined to bring some of the art treasures of the West End to the denizens of the slums. A school with three rooms was opened for a fortnight. Valuable pictures were kindly lent. A charge of threepence was made for admission and 4000 people came. The second exhibition was free and 26,000 came. The pictures were described and interpreted to the visitors.

"The rise of the cinematograph is worthy of note. It has brought art into the slums, for picture houses and electric theatres flourish even in mean streets, perhaps most of all in mean streets. They meet a deeply felt want, and feed the starved, æsthetic sense. They satisfy the longing for color and brightness, which the the grayest, vilest slum can never wholly stamp out in the human soul. I have seen hundreds of poor people, the poorest of the poor, for whom twopence meant some-

thing, gazing with hushed awe and moistened eyes on the moving pictures of the Passion Play. I noticed also how keen and unerring was their sense of justice, how they cheered the generous and heroic act, and hooted the braggart, the bully, and the coward."

Henry Jones, in *Idealism as a Practical Creed*, page 97, says: —

"The religious enthusiasm and moral vigor of the age of Cromwell forgot the arts, and for the sake of the arts England had to rejoice for a time in Charles the Second. It is the whole of human nature which is to be saved, and the social edifice in which it is ultimately to express itself is to be a palace of many wings."

Lawrence, in *Primitive Psychotherapy and Quackery*, has two chapters on "The Healing Influence of Music." We give a very brief *résumé* of these chapters as follows: —

From time immemorial the influence of musical sounds has been recognized as a valuable agent in the treatment of nervous affections and for the relief of various mental conditions. According to one theory, the healing quality of a musical tone is due to its regular periodic vibrations. It acts by substituting its own state of harmony for a condition of mental or physical discord. Noise, being inharmonious, has no curative power. Music may be termed the health, and noise the disease, of sound. The Persians are said to have cured diverse ailments by the sound of the lute. The ancient Egyptians called music physic for the soul and had faith in its specific remedial virtues. The most eminent Grecian philosophers attributed to music important medicinal properties for both body and mind. John Harrington Edwards, in his volume *God and Music*, remarks that the people of antiquity had much greater faith than the moderns in the efficacy of music as a curative agent in diseases of every kind. The Greeks

associated music with medicine as an attribute of Apollo. The Anglo-Saxons appreciated the healthful influence of music, for among them, from castle to camp, nobility to gentry, its soothing, healing effects were much sought after. The melodious voice of the great Italian singer proved effective, after all other remedies had failed, in healing the obstinate melancholy of Philip V of Spain. Music is entitled to a place in Materia Medica. It exerts a powerful influence upon the higher cerebral centers and thence, through the sympathetic nervous system, upon other portions of the body. Digestion is facilitated by hearing music. It banishes fatigue. Certain mental conditions are benefited by suitable music harmonies. Musical sounds produce a marked effect upon the circulation, the pulse rate being usually quickened. Music should have a place among psychic remedial agents. For many years the subject of musicotherapy has been discussed in the *London Lancet.*

The National Society of Musical Therapeutics was founded in New York City, by Miss Eva Augusta Vescelius, in 1903, with the object of encouraging the study of music in relation to life and health, and also for the promotion of its use as a curative agent in hospitals, asylums, and prisons. The therapeutic use of music is believed to have passed the experimental stage. It is now admitted, says Miss Vescelius, that music can be employed as to exercise distinct psychological influence upon the mind, nerve centers, and circulatory system, and may serve as an efficient remedy for many ills. The selection of music in hospitals and asylums needs thoughtful consideration, for there one meets with all kinds of discord.

Dr. George M. Stratton, Professor of Experimental Psychology, in an address on "The Nature of Training of the Emotions" delivered before the nurses of Baltimore hospitals, made the broad statement that in the application of music for the treatment of disease it should be remembered that the seat of many disorders

is primarily in the mind, and that therefore the mental condition must be radically changed before a cure is possible and music can effect the necessary change in the mind in many instances.

Weld, in "An Experimental Study of Musical Enjoyment" in the *American Journal of Psychology*, April, 1912, Vol. XXIII, pages 245–308, in reviewing the history of the problem, says: —

"Féré reports that isolated notes and scales have a dynamogenetic effect, whose magnitude varies with their pitch and intensity. This result was confirmed by Tarchanoff, who also found that gay music or music of a rapid tempo neutralizes the effects of muscular fatigue; and Scripture, employing *motifs* instead of isolated tones and simple sequences of tones, reports that he has confirmed the finding of Féré." Binet and Courtier found that consonant and dissonant chords, major and minor intervals, together with fragments of musical compositions, produced an acceleration of heart and of respiration; this acceleration was greater in the case of dissonant chords, major chords, and chords of rapid succession; the effects of musical composition are more intensive than are the effects of isolated chords. Foster and Gamble report that the regularity of respiration, which is characteristic of mental work, is lacking in the presence of music. Shepard, in an investigation of the relation between "Organic Change and Feeling," found that agreeable and exciting music was invariably attended by a more rapid pulse, agreeably depressing music by a shorter pulse.

The author himself finds that the act of listening to music was attended by a decrease in the volume of the forearm in ninety per cent of his cases. The decrease occurred almost immediately — within two to five heart beats after the music began. He is convinced that these volumetric changes are essentially phenomena of attention; it proves to be possible, in every instance, to

correlate these characteristic changes with changes in the nature or condition of attention. The heart rate was usually accelerated during the music period. This acceleration began during the first few seconds, and was usually maintained throughout the whole music period. There was, in general, no correlation between the tempo of the music and the change of heart rate; even the slowest musical tempos, which were much slower than the normal pulse, produced an acceleration of pulse, and the most rapid tempos had no more accelerating effect *per se* than the slowest tempos. The most striking changes in the respiration of the music period are acceleration of rate and irregularity of amplitude. There was no relation between increased rates of breathing and musical tempo. In certain of his observers changes in respiration were by far the most striking physiological effects of music. Auditors marked by active attention breathed in more rapid and shallow fashion than before the music began, while in emotional auditors, respiration was exceedingly irregular both in rate and amplitude.

In the matter of motor reactions, it is generally accepted that there is a correlation between changes in pitch and contraction in muscle. Köstlin, quoted by Gross, states that music glides, turns, hops, leaps, jumps, dances, sways, quivers, blusters, and storms; the auditor who would adequately reproduce its movements must become imponderable, or he would be dashed to pieces; but the term 'motion' here is an ideal motion, not a physical movement; it has two senses: the one objective, spatial; the other, subjective; but both depend primarily upon changes in pitch, intensity, duration, and rhythm. To the appreciation and enjoyment of music the contributions which flow from the observers' motor reactions constitute the most essential facts for all auditors, except those whose attitude is of the purely intellectual sort.

With reference to emotions, music is unquestionably adequate to the task of suggesting definite and particu-

lar emotions. In not a single instance was an intensive or a long-continued unpleasantness reported by the author's observers. There seems to be a movement of feeling, a rise and fall, or an ebb and flow, in some such dimension as excitement-repose. This is correlated with muscular tension and relaxation, not only in the muscles of the extremities, but also in the respiratory muscles, but it is impossible to say that excitement-repose is conditioned solely by muscular processes. All of the mimetic movements of singing, playing, conducting, marching, and dancing, to which empathy gives significance, may be present in the body of the observer and no emotion result. It is only when the auditor feels himself into the situation, identifies himself with the music, allows it to become the expression of his own activity, that the emotion appears.

The emotional experiences reported by the observers are to be characterized rather as moods than as emotions in the ordinary sense of the term. The emotion is temporary and evanescent; the mood is relatively permanent and stable, yet subject to transformation. "Nothing is more patent from our observations than the fact that the character of the mood varies with variations in the character of the musical stimulus. As one of the components of the experience in the enjoyment of music is or may be a pleasurable mood, which may be due, in part, to the peculiar temperament of the individual, or, in part, to the temporary emotion which may dominate him at the instant when the music begins, yet it is true that the composition itself may arouse a mood of its own making; and for that reason may itself be described as triumphant, yearning, confident, imploring, mournful, elating, depressive, filled with hope, with abandon, with mystery, with tenderness."

There are four different types of auditors, which, ideally, may be conceived as being, at bottom, qualitatively different, but, in practice, may exist in such intimate combination with one another that it is difficult in many instances to discover well-marked lines of de-

marcation between them. These four types are the Analytic, the Motor, the Imaginative, and the Emotional. The first three types are not fixed and permanent. At any time an observer may shift from one type to another by a change in the degree of attention. The fourth type of auditor would have, as his essential characteristic, an attention that would be absolutely passive and involuntary throughout. His emotive consciousness would consist of both moods and emotions. The emotions of the reflex or sensory or purely naïve are distinguished by the fact that they are of a sensory sort exclusively and that they run the gamut of excitement-repose as well as of pleasantness-unpleasantness. Between the two extremes of the intellectual or analytical and the emotional types comes any given normal auditor.

The artistic idealism of antiquity and of later epochs had great power to shape and ennoble life. Without it our age with all its zealous activity will easily sink into a state of formlessness, uncouthness, and barbarism; so we here must preserve a fundamental phenomenon of life. The deep obscurity of the world and the severe conflicts in human life revealed by Christianity, however, forbid us to recognize as final such a scheme of life. It is only when the æsthetic values are lifted in conjunction with the moral and truth values to the realm of the religious values that we can get its true meaning for life.

The health states are realms of beauty. The health rhythms are beautiful music. Healthy human forms are beautiful statues. Healthy faces are beautiful pictures. No artistic work can surpass the work of him who helps in establishing and maintaining such beautiful things. No higher commendation can be given to the physician, the educator, the social worker,

the jurist, than to apply to him the term "health artist." Nor should the minister or priest disdain installation into such a noble office. If in some forms of religious life and worship the æsthetic note has been put out, it must be restored. If the beauty values are not recognized in religious ideals and practices, it is just so far a crippled means of ministering to man's needs. There are deep cravings and yearnings in the heart of man for the beautiful. We cannot expect that all the proportion and harmony of his wonderful organism, mind and body, will be fulfilled unless the stimuli of the beautiful around him have their proper work upon him. If he stifles such yearnings or if he for any reason remains outside the influence of such forces, he is toning down, not up. The effect of bright scenes, good music, and cheerful, attractive surroundings upon health and restoration to health is well known. It may be believed that innumerable stimuli from the realm of beauty in Nature and in the civic, social, and religious environments of which we could give but little account, unless we should set the task of doing so deliberately before us (even then many things would slip us), have much to do in keeping us well and restoring us to health when sick. Blue and variegated skies, green fields and lawns, flowers in the wild and under cultivation, architecture in massive and delicate proportions, music of Nature's open diapason and of stringed and wind instrument, clothes and trappings of human adornment, movements of fellow human beings in everyday life and in special ceremonies, and many other things, all have place here. They are like David's harp in its effects upon troubled Saul. Woe be unto us, if when the playing strikes up, we hurl the javelin of suspicion and hos-

tility. It will be on pain of continued ill-health of mind or body, or both.

A true and valid system of religious psychotherapy will recognize the æsthetic values not as ends in and of themselves, but, again we reiterate the point, by fusing with the other values in proper blending, to make more complete and perfect the religious values. It is in the religious sphere that beauty receives its crown. It is poor and lean without the copiousness and fullness of the spiritual. The soul accepted the valuation set by the angel in judgment, as Robert Browning puts it in his poem "Easter Day": —

> "All partial beauty was a pledge
> Of beauty in its plenitude.
> But since the pledge sufficed thy mood,
> Retain it! plenitude be theirs
> Who looked above."

3. A system of religious psychotherapy must have also in view the truth values. A superlative goodness and beauty in plenitude alone cannot make up an exalted religious value. Truth with its exactness and impartiality must enter in. If we must accord the first place to goodness in the constitution of religious value, the truth value is necessary to furnish tests for goodness and to adjudicate for it. Goodness must lean much upon truth.

The quest of truth is ever with man and the affixing of values according to its standards always goes with such quest. Realm after realm of existence has been entered upon by man. Realms which long have been counted too sacred for investigation and reduction to exact knowledge, have been surveyed and have yielded secrets that make for his further well-being. Experi-

ence, being wider than thought, also goes before it, but man by his very constitution must ever attempt the thinking out of his experience, reduce it to canons or principles, and thus gain the regulation of it. It is not strange, therefore, that in our day, marked by its breadth and universality, its rousing work of thought, its increase of human capacity, its liberation of men's minds, that we should be giving attention to the more mysterious or hidden phases of our own mental and moral life. Certain facts concerning these phases of our life have been known through the centuries, but were exploited by charlatans and freebooters for ignoble purposes. In their religious aspects they were seized upon and are even so grasped to-day and made to bolster up preposterous philosophy and religious tenets as well as to give ardor to a fatuous propagandism. It is a lamentable fact.

Paralleling, however, the outburst of a religious zeal without knowledge in such spheres, there has been the careful study of these states, and while much of the popular interest in hasty religious schemes of health repair is waning, the careful study of the states of health and disease as influenced by mental and moral factors, has been gaining in volume and depth. Such study cannot but help to establish a wiser, saner, and safer religious psychotherapy. It is the contribution from the side of truth value.

There are certain facts upon which such investigation proceeds. We may mention some of these.

Consciousness is both observing and observed. In so far as it may be observed, it affords opportunity for objective study on the plane of any of the sciences, and for careful control, as in the case of any of the arts.

We are waking up to the fact that much of human sickness and misery is due to wrong functions and states in consciousness. Consciousness must be interpreted in a much larger way than we have been accustomed. It is in the realm of the marginal or ultra states that we have been led to look for the source of much of the damage to human health and welfare, and it is to these states that we are now looking for repair. The control of these states to heal disease and to safeguard health, we are learning to possess.

We no longer speak of the *vis medicatrix naturæ*, the healing power of nature, but we refer to the natural defenses of the organism against disease. By inheritance and accumulation the human organism holds inherent in it or as a concentration reservoir and a distributing agency for the cosmic forces by which man is surrounded or of which he forms a part, wonderful powers that may be called into requisition by wisdom and right methods. Professor William James, in his address on "The Energies of Men" before the American Philosophical Association of 1906, and Dr. Boris Sidis, in his *Studies in Psychopathology*, Boston, 1907, pages 66 fol., have directed attention to these latent stores. Metchnikoff, the present *sous-director* of the Pasteur Institute in Paris, has given us a scientific view of one aspect of this defense of the organism in one of the offices and functions of the leucocytes to destroy the invading germs of disease, a process known as phagocytosis. Injuries to or losses of organs or tissue can be repaired; vital functions may have been reduced to a much narrower basis than normal, and still health may be to a great extent regained and maintained. Adaptability to changed conditions is seen in a wide rôle. Drugs,

light, and heat rays of radium and other agents, exercise, bathing, manipulation, and massage, all have place in harnessing these forces and their studied and skillful use, coupled with proper psychotherapeutic measures in each case, will add to man's ability to use the forces that make for restoration to health and its preservation.

In the interests of the truth and to promote truth value, an impartial search will be made for every factor that may contribute to man's mental and physical well-being. Treatment will not be limited to a single or few means, to support any particular views in science, philosophy, or religion. A religious system of psychotherapy will recognize the truth value of all means and agencies whether these are mechanical, physical, chemical, or physiological, but, because man is an intelligent being, will employ mental means with every other means, and as education advances will rely upon mental means more and more, putting the emphasis ever increasingly on mental prophylaxis.

In order, however, to meet the requirements of truth value, a religious psychotherapy must know the influence of the religious mental factors upon the various functions and activity of the organism, both in its parts and as a whole. It will take upon itself carefully to investigate and note down, in the methods proper to its character as a religious system, the results of its practice. It will invite exact knowledge from all other psychotherapeutic systems, whether religious or not. It will seek to be as careful in diagnosis, according to its ability and in its testimony to its cures, as the medical profession seeks to do. It will be free to set forth the advantages of faith, confession, prayer, hope, and all the

distinctively religious armamentarium, but it will do so on the basis of fact, not hearsay, or subjective coloring. It will use the principles of science as long as these do not conflict with the essentials of its belief. So-called conflicts it will investigate. It will hail light and truth from any quarter that will give it deeper insight into questions of procedure, and thus enable it to do its peculiar work in a more thorough and painstaking way. It will not be rigidly bound to past experience, but will be true to its character as a system of faith and hope and recognize the weapons within its grasp as the strongest ones that can be used to release men from mental prison houses and servitude to mental and bodily ills.

The charge has been so often made that religious systems do not recognize adequate diagnosis, that there is little or no disposition on their part to recognize other systems of healing, and that they take a modification of subjective symptoms as a cure. That for these reasons, religious systems have not been taken seriously by many of the wisest and best of men, is not to be wondered at. There is an urgent necessity here that rests upon any religious healing which cannot be overemphasized. The temper of our day demands it. The claims of truth cannot be satisfied without it. That we may see just what is demanded, we cannot do better than to quote from Charles Butler, M.D., sometime President of the Harveian Society, in *Medicine and the Church*, pages 58–60. Dr. Butler says: —

"It must be remembered that to avoid any loophole for error, the requirements of a really scientific investigation are somewhat severe.

"In the first place, the diagnosis must be absolutely certain. This frequently necessitates microscopical or

bacteriological examination. A medical man is not always infallible in his opinion of cases; and it may happen that a condition that has been thought to be cancer turns out to be merely a comparatively harmless inflammatory thickening. Such a condition might have recovered by natural processes without any treatment; to attribute such recovery to any particular treatment that the patient might be undergoing at the time, would be rash; to use such a case as an advertisement for that treatment, would be dishonest.

"In the second place, a fair comparison must be made between the results obtained by the method under investigation and by other means of treatment. Warts may disappear rapidly under many forms of treatment or with no treatment at all. To attribute the disappearance of warts to spiritual healing would be a very unsafe argument.

"In the third place, a careful distinction must be drawn between the cure of a disease and the relief of subjective symptoms.

"It is in this matter of subjective symptoms that Spiritual Healing appears to have obtained the greater part of whatever success it can boast. There is some evidence that under this treatment pain may be relieved, and there is little doubt that patients attain a calmer, happier, and more confident frame of mind however hopeless the disease may be. Their outlook on life is improved, their thoughts are directed into other channels, and the pain is forgotten or hindered from rising into consciousness."

"But dangers are to be recognized here. In cases such as incurable cancer, false hopes are being raised and the patient is deluded into a vain belief that he will be better. Then, also, treatment that might be effective in the early stages of a disease may be postponed until too late."

It may be said that no existing religious system of healing is prepared to make such careful investigation.

If such is the case, then, in the name of truth, it must cease giving testimonies to the cure of certain diseases about which there can be reasonable doubt. If it persists in doing so, it is not only open to the charge of dishonesty, to which Dr. Butler calls attention, but it commits an act of stultification which should deprive it of any subscription. If it deems testimonials of cures of particular diseases necessary to its legitimate work, there should be proper means employed to get diagnoses and records of treatment. If it refuses to resort to current approved scientific means of so doing, that is, of appealing to those already scientifically trained for such work, it must itself raise up those who, by careful study and experience, are capable of doing it. As this, in the present at least, is impossible, it must therefore, if it would be *truly* religious, recognize means of a scientific character, out of yet not antagonistic nor at enmity with it, which can pass on such questions and keep it within safe bounds, so far as questions of diagnosis are concerned.

It will be seen at once that there is demanded of him who would undertake any religious healing some knowledge and skill. If lives in individual cases are not in the balance here, health is, and that, too, which has much to do with human welfare. We are ready to grant that in the past many have arisen, perhaps in a very humble way, and yet none the less truly, who have possessed gifts of healing and who by actual works of healing have given abundant credentials of their healing ability. They possessed little or no scientific knowledge; their knowledge was of a practical sort which, coupled with practice more or less extensive, enabled them to heal extensively. There may be places and there may

arise cases in emergencies where such methods may be wisely employed. But in a day when we can depend on approved, well-worked principles which careful study and investigation have come upon and are still laboring upon, there is no call for temerity at the expense of knowledge and training for such work.

Some of the teaching of the principles of religious healing and health will be embodied in the schedules and disciplines of our religious educational institutions. Much available literature is at hand for religious workers who feel called to healing work. Degrees of skill and appetency in the handling of healing power in a religious way will be realized by those who engage in it, and there will be collaboration not only between the workers of the same religious body, but also between those of different bodies. In the new alignment of study and work which the Church is coming to see is needed to her more perfect adjustment to her task, some things which are not now recognized practically in her methods of administration will be accepted. Owing to the non-recognition of these things now, confusion results. Advanced lines of religious thought and practice have been noisy and overinsistently forward. The note of healing and health need never become the keynote of church life or work, but it must never be missing in the harmony which the Church as a church is to bring into a jangled and discordant world.

But with all our discussion of the values constituting religious value, have we been dealing with the *crux* of the question? Can we understand the nightingale's song by dissecting the nightingale? The religious value has the values which we have discussed as its constituents, but it is something more. We have referred to the

necessity of the fusion of these constituent values. We desire to emphasize here that such fusion, in order to make a genuine religious product, must be effected in the fire of the deepest and strongest emotions man can possibly experience; this fire must be fanned by currents or draughts which blow from other than earthly and human sources. Wrapped up in a religion that is genuine, there is an ardor and a zeal that transcend those of any other sort. There need not be, indeed there will not be, much noise and bluster, but there will be a confidence and a steadfastness which nothing can quench, which no other force or influence can divert from its purpose or stand in the way of the attainment of its goal. Any religious healing that knows not this holy fervor, no matter how wisely or learnedly it may be able to discuss the elements of healing, can heal truly, wholly, permanently. It is in the possession of such values that the religious healer is brought into touch with the religious reality which heals, and by relying upon which he commands disease to depart, and it is so. Surely our examination of religious healing has been in vain, if we have not caught sight of this truth. If we know anything of the healing that Jesus performed, it is this that impresses us above everything else: he commanded, and it was done. This is the testimony of those who profess to do healing in his name, relying upon the authority which God gives them through him.

And we need not go far to see the reason why this power of command over disease is given. When the values of goodness, beauty, and truth in their overpersonal and oversocial reference are grasped and fused in the manner we have set forth, how can there be disease?

How can there be even the thought of disease? All disharmony must dissolve; all sin must die; all ugliness must vanish; all error must fade away. There can be absolutely no other result. If we hold to anything less than such an outcome we juggle with words, we do not reason.

If we have not this goal of method before us, we go lame in the use of any method, howsoever scientific or religious we may consider it. If we do have this perfect goal clearly before us and are relying upon the best efforts within our reach at present, knowing as we must that they are imperfect, we may rest assured that new light will dawn and new skill will constantly be won. There must be no turning from this way. It is the office of religious healing to keep to this way. It must always be looking toward the goal, its face upward. It belongs to science to keep to the same road, though its face must of necessity be much downward. It is its office to feel the way; to know the way; to make sure the way; to objectively verify the way, that others may travel upon it and not stumble. And religious healing and scientific healing must go together. One cannot far outstrip the other. Religious healing must hold to the way; the scientific healing will disclose the rough, the dangerous places in the way. Religious healing will keep science from wandering from the way; the latter often is in danger of getting off the way because its face is so much downward. Scientific healing will keep religion from slipping, tripping, and falling, for, by reason of its keeping its face upward toward the light of the ultimate goal, it cannot be concerned too much with the actual way.

To judge of the efficiency of any religious system of

healing we must see first how tenaciously it clings to the way from its perceiving clearly the goal of all healing; and second (we must hold for the present at least) how firmly it keeps company with scientific healing. True, religious healing will always be in advance of its slower, tardier companion. Faith and hope always outrun sight. At times there may be disagreement, hot discussion, strife, but a realization of their dependence upon each other, as long as the road is rough and has its sudden, unexpected pitfalls, will enable them to reconcile such differences.

In some religious systems there is an attempt to break away from scientific methods altogether, but we are persuaded they have misconceived the goal. It is a goal with one or more of the constituent values left out that they have set up. Some aspects of goodness, beauty, or truth have been evaded at the outstart, and there is no cause for wonder at the irreconcilable attitude of conflict which they assume toward science. We do not think it necessary to expose some particular systems to further criticism from this point of view, for we have now come to the constructive part of our discussion, and to this we would hold in what we have still to say.

CHAPTER XIV

What Constitutes a Valid Religious System of Healing

We have now come to pluck the ripe fruit of our discussion. It remains to treat of psychotherapy wholly on religious ground and, in the light of our discussion of religious reality and assisted by our review of five systems of religious and philosophical healing, to set up a valid religious system of healing.

We may first call attention to the aim of such a system.

1. *Aim*

The aim of a valid religious psychotherapy is to learn, apply, embody, and propagate, in the light of religious reality, the psychotherapeutic principles that work for mental and physical healing and perfect health.

As the foundation of such a system, upon which its whole structure must rest, an ultimate or absolute reality which is perfect goodness, beauty, and truth and is the source of all power that makes for mental and physical health, must be posited. So we may state: —

1. God will be recognized as the source of power from which the efficiency in healing is secured.

Jesus disclaimed the power of his healing as his own but freely testified that it was given to him of his Father. It is impossible for the modern mind to conceive of God as the Heavenly Father in the naïvely personal way in

which the disciples and the early Christians did. It is possible, however, to conceive of Him in terms none the less intimate and real. Our philosophy and science have molded our views of God to bring Him closer to His world, even to His being in it in a sense never before as thoroughly grasped. Professor John Watson, in *The Philosophic Basis of Religion*, says: —

"The system of nature, the freedom of man, and the existence of God are but different aspects of the same truth: the truth that we live in a rational universe. The only thing that is fatal to religion is the conviction that it has no basis in the nature of things."

Henry Churchill King, in *The Seeming Unreality of the Christian Life*, says: —

"It is quite impossible for one to belong to the present generation and not demand that religion shall show, from the scientific point of view, some sense of law and unity in the spiritual life. This will mean, no doubt, on the one hand the growing recognition of the immanence of God, and on the other hand the perception that the laws of the spiritual world are chiefly laws of personal relations. On the one hand then, as Professor Coe has said, the sense of a divine presence can and does penetrate all human faculties. It is not limited to special occasions or to moments of exaltation. In a word the religious experience is what we shall expect it to be if the doctrine of the immanence of God is true. And on the other hand, if the spiritual life is the higher life of spirits, of persons, then its fundamental laws, it would seem, must be the laws of deepening personal relations with men and with God. Subsidiary laws, doubtless, there will be, but all closely related to these fundamental laws. Christianity is quite able to meet this scientific demand. Indeed, science's assertion of the universality of law is only a disguised expression for the final unity of things so

strongly asserted by a theistic view. And the more surely the Christian believes in a 'faithful Creator,' the more surely will he rest in the great recognized laws of the spiritual as well as the material world."

James Hayden Tufts, in an article "The Church and Psychological Conditions" in the *American Journal of Theology*, 1908, page 177, says: —

"The living God interpreted for other times as sovereign and father, must mean for the present generation the source and inspirer of that specific life which is now in the deepest sense the life of the Spirit. The prophets were able to take up the conception of Jehovah. The early church was able to give religious meaning to the philosophy of its day by its conception of God as Logos and Teacher. If the pulpit of to-day proves itself equally constructive, it may interpret the scientific and social conscience and make these the foci of a religion more powerful, because more inclusive and vital, than the present uncertain position allows. So long as there is sorrow, defeat, and loneliness, the pulpit will preach the Father and Comforter. So long as there are lusts and passions, the pulpit will present a divine law which is holy and a salvation from the sins of the flesh. But if it hears what the spirit says to the churches, will it not also present God as manifest especially in those movements and aspirations of our times in which man is seeking to secure the larger life of the soul, new guarantees for the citizenship of all in the City of God?"

It is to such a source, then, the very inmost being of God, unfailing and inexhaustible, that streams of holy influence and healing power must be traced. We may have our scientific conceptions of this power as it is investigated in its operation in healing, and these may differ as we view different aspects of it, but we turn from

them all, when we face the full import of their meaning and realize that God is "our refuge and strength," "without variableness, neither shadow of turning."

Psychotherapy may be practiced without any express recognition of God. The divine forces in healing like the divine forces in any other sphere are available for any one who approaches and harnesses them in obedience to their laws, to howsoever small extent. There need not be express recognition. Their widest, largest, and most serviceable use, however, goes with him who, approaching God in a spirit and on lines strictly homologous to His nature, thereby opens the channels for the infinite creative and healing activity to flow in his own life, and, through him, to the life of other men. That a reservoir of power does exist that is infinite and inexhaustible is the conviction of the enlightened religious thought of our day. Immediately associated with this conviction is the other, that it can be tapped and made available for the removal of all kinds of human ills. Many methods and systems that effectively do this work are amply conclusive of this truth to-day. The wonderful activities of radium and the other newly discovered elements point to this truth. Many systems of religious and philosophic thought attest it. Certain elements in all healing of whatever nature suggest it. It has long been practiced by mankind. It has been much abused. But we are fortunate in our day to have entered upon the critical and painstaking investigation of these truths. We are finding those invariable sequences and analogies in this realm of healing, that we are finding in other great departments of the searched and investigated universe of God, so far as it is within man's power to search and

know them. We are able to arrive at principles based upon these sequences and analogies, and the various systems of psychotherapy, religious and otherwise, are the more or less perfectly carried out results. Each system perhaps possesses some features of validity, and the time has come for a dispassionate review of them all and to bring out the fundamental aspects of the truth that each one of them is attempting and in many cases succeeding in grasping.

2. To know aright (*i.e.* to come into and remain in right relations with) this ultimate reality, God, is to open the channels by which its order and harmony are brought to man's being, producing mental and physical health.

Experience must always precede knowledge, especially scientific knowledge, but we, as men, cannot rest satisfied until all experience is brought into the order and unity of such knowledge. In the religious forms of healing it no doubt has been seen that the emphasis is put on the objects or sources from which the healing flows and on the attitude of the person toward these objects. There is little or no attention given to the mental states and their principles that are based on these religious acts. In other words, the religious aspects of the matter are recognized and not the scientific. And it must be granted that it is possible for persons with little or no scientific knowledge of psychotherapeutic principles to be healed themselves and to heal others. But this nonrecognition on their part does not banish the principles in the mental realm. The healing always takes place according to these principles, which can be detected with greater or less clearness in every act of religious healing. The objects

of religious faith evoke the greatest confidence of the patient either directly or through the practitioner or both; fear is eliminated; confession is secured; hope is aroused. Faith is stimulated and suggestion is secured through prayer, whether by words or attitudes. There is redintegration of personality through establishment of initiative, and final establishment is secured through disinterested and benevolent work. These are the keys to unlock the treasures of healing power. Many persons under the stress of necessity for immediate relief from some overburdening ill, as it were, stumbled upon the use of the right keys. They had little or no knowledge of the right keys as such. It is true of such as has been said of the disciples that "argument was not in their line, but they felt their way to the truth when the men of logic and dialectics were hopelessly bewildered and lost."

To avoid errors which are so costly and to prevent shipwreck of any system, there must be the careful working out of these principles in the light of new experience, and their embodiment with a view to their intelligent presentation. No system can claim validity unless its principles can be taught, and to be taught it must be capable of being submitted to objective tests. In a religious system there is always a moral diathesis to face, however, and those who balk at this will fail to see the truth. Too often, however, this moral prerequisite has been put in such a narrow way that it has repelled many from the religious point of view. When God is recognized as the object of faith in healing, healing may confidently be expected when the principles are complied with. In Christianity, God is so fully set forth in Jesus Christ that in Christ's life, teaching,

and work we know God in a more perfect way than we know Him by any other means. So the Christian systems have their full warrant in building upon the nature of God as seen directly in Christ's work. In the light of the Christ truth the psychological principles have the range of their most effective working. In his own life, he recognized the power of God to heal and he used the lines of mental approach and touch to effect his healing. It is through him that healing may be offered. Religious acts, both of a private and public character, enhance the power available for healing. It is reënforced by the company of like-minded persons. Times, seasons, places, persons, and the many other associations with worship, all have their assisting influence. Religious emotions with their powerful dynamic here are operative and greatly multiply and accelerate the currents of mind and body, so that at times a religious psychotherapy may naturally be expected to, and does, overflow the usual banks that limit psychotherapeutic treatment and make new beds for itself.

2. *Method*

The power of healing released through a religious psychotherapy should be mediated by the minister of religion.

Recognizing that in many mental and physical ills the moral factor enters as the controlling cause and that nearly all diseases are caused and influenced, in part at least, by the same factor, there is *prima facie* evidence that the minister of religion, whose office it is to deal primarily with this moral factor, is the person who might be expected to be the medium of the removal of the ills so caused. Owing to qualifications which

originally led him to seek the ministry of religion and which have become perfected by his ministerial experience and can be still further improved by specific study and practice, he naturally becomes the channel through which great help can be rendered to mankind in the improvement of health. Such help should be rendered always in his capacity as a minister of religion or man of God. All exploitation of such work for gain or fame or as the prime credential of his divine calling should be strictly avoided. If he thus is careful to recognize and exercise his gifts, he will be led to a large ministry; for men have ever had confidence in such helpers.

When it was asked of one of the Emmanuel patients who had been relieved of a serious nervous disease: "Would not a doctor who knew how to give this mental treatment have done as well?" he replied: —

"Perhaps, I hadn't thought of it. I am not a church member or even a churchgoer, or was not before I was cured. But it seemed to me when I went to the rector for treatment — I was then a perfect stranger to him — that somehow the church guaranteed that I should receive honest advice, that its ministers should tell me the truth. I seemed to get something behind me immediately to help me support my weak life. I don't know exactly what religion is, but I do know that I am far sounder in health, that I feel at peace with myself, that I want to live a better, all-round life, and as you see I've developed a passion for telling everybody of the good news about how I was cured. It seems to me that everybody with anything wrong can be cured as I was if I could only let them know about it."

Rev. Chauncey J. Hawkins, who recently visited clinics of a number of noted psychotherapists in

England, France, Germany, and Russia, said that after hearing the records of the healing of dipsomania by psychotherapy, he is satisfied as to its effectiveness both in the percentage of cases treated successfully, viz. fifty to eighty, and in the permanence of the cures, as long as fifteen to twenty years. He then sums up his article as follows: —

"This is a legitimate work for the church and the church cannot be excused if it fails to use every means in its disposal for the removal of this awful disease. Possibly one minister from each town or one for each district in a city could supply the need. Certainly whoever undertakes such a work should be well equipped not only by the reading of a few books, but by the most thorough course of study and training under the best psychologists. If a few men could undertake such a task not only for the treatment of alcoholism, but for the other types of degeneracy, such as the cigarette habit, drug habit, kleptomania, backward children as well as untruthful children, and many other types, the work of the church would be greatly augmented in every community."

In the new alignments of theological education which are bound to come, a fair knowledge of psychology in its relations to health and the moral life will be included in the curriculum. It should be part of the course in Pastoral Theology. Moll says that "theological candidates received instruction in physiology, pathology, and treatment of sickness by vital magnetism in the early part of the nineteenth century."

As a minister must enter into the closest and most intimate relations with men, it is necessary for him to know the best channels through which healing, saving power can be brought from its infinite source to afflicted

men. A minister of the Gospel to-day without a fair knowledge of these principles is not properly prepared for his work. It is within a minister's ability now, whatever his talents or acquisitions, his position or situation, to know them, and know them he must, if he would meet the demands of the people to whom he ministers for better health and a larger life.

But a more exact setting forth of the minister's office in his mediatorial functions as a health minister is necessary.

The minister must perform this function of a mediator of health in his capacity as a minister of religion and not as a physician, psychologist, social worker, or in any other capacity. Man, in matters of mental and physical health, needs to be dealt with primarily in a religious way, and thus a minister of religion is required. His attitude, then, toward the psychotherapeutic principles will be seen from the following statements: —

1. In psychotherapy we are dealing with a purposive being — with his impulses, yearnings, and desires, the deepest of which are of a religious nature.

2. Many persons conscious of the religious nature of these impulses and desires are decidedly of the conviction that when there is any mental or physical disorder growing out of them or any in which they figure large, a true minister of religion is the proper person to whom to appeal for help.

3. These are the very principles that he has been using if he has made his calling effective. He may not have called them by the terms here used and may not have applied them to the same ends, — mental and physical healing, — but they are the same. In his capacity as a minister of religion, he is expected to bring

men to repentance, to encourage them to a confession, to arouse faith in them, to pray with and for them, and to inspire them for their work. These acts in the exercise of his religious duties in his ministrations to men's spiritual needs involve precisely the same processes as are involved in psychotherapeutic practice, only in the latter the processes are directed to the recovery and maintenance of health.

4. It is not to be expected that he shall establish and maintain a clinic or distinct adjunct healing work of any kind unless he possesses especial inclination and ability so to do. Where there is not this special fitness and training, it would be only to invite criticism and lead to failure. But in the case of every minister he should have it familiarly and thoroughly at hand, that in his own life, in his own home, in his touch and contact with men, in his preaching both in the making of his discourses and in the manner of presenting them, in the exercise of his pastoral functions, in his wider duties as a leader of thought and a molder of action social, civic, and political, — that in all these spheres he might be able to accomplish the work of a true psychotherapy without men being able to see and to recognize anything but the minister, certainly not the practitioner. By his addressing himself to what is generally regarded as the lower side of man's nature, the mental and physical, he will soon find that his appeal to the moral and spiritual needs of men will be greatly strengthened with the result also of greatly enlarging and enriching his ministerial life and influence and widening his acceptance on the part of men who need his help.

5. His familiarity with these principles and his skill

in their use would greatly increase his interest in men as individuals and intensify his passion to serve them in their truest personal needs. The minister has missed much of the power that belongs to his calling by dealing with men too much *en masse*. Painstaking care and precision is needed to-day by the minister, as well as by men in the other professions. The careless, slipshod, perfunctory methods of the past will not answer to-day in the dealing with men religiously, when such methods have long been laid aside in the other departments of personal and social service.

George Jackson, in *The Fact of Conversion*, page 194, says: —

"Henry Drummond, in a paper before a Theological Society in Edinburgh, maintained that the study of the soul in health and disease ought to be as much an object of scientific study and training as the health and diseases of the body. To draw souls one by one, to buttonhole them and steal from them the secret of their lives, to talk them clean out of themselves, to read them off like a page of print, to pervade them with your spiritual essence and make them transparent, — this, he said, is the spiritual science which is so difficult to acquire and so hard to practice. We have been too apt to assume that earnestness could compensate for ignorance, that a warm heart could make good the deficiencies of an untaught hand. One trembles to think of the souls that have perished at the birth because in the supreme hour they had no better care than uninstructed zeal could give. Souls that are sick have need of a physician, of a physician fitted alike by sympathy and skill to divine their needs and to minister to them. But alas! The physicians of religious perplexity have too often been Job's comforters, without understanding; and so the souls in doubt, who, as one has well said, should have been gathered to the heart of the church

with as much pity and care as the penitent or mourner, have been scorned and cursed and driven away. But, as the more accurate, if less familiar, rendering has it, 'he that is wise winneth souls.' Souls have to be won and wisdom is needed to win them. Have the physicians of the soul less need to know than the physicians of the body? If the progress of medical science has put out of date the untrained midwife of bygone days, shall the Christian Church be any longer content to commit her most delicate and difficult work to the clumsy hands of the ignorant? It is idle to point to the successes of the unskilled practitioner; the most worthless patent medicine on the market can produce its sheaf of testimonials. What we have to remember is the multitude who need, whom ignorance by its uncouth methods may easily alienate and repel, but whose needs it can never meet. We must not, indeed, exaggerate the worth of any worker's power or skill. Whenever souls are won, there is always another agent at work besides the human agent; and it is marvelous to behold what great things He can do even with the most imperfect tools. The poor words we speak with stammering lips may be the thin wire along which is borne to some receptive soul the very word of God Himself. Yet these things in no way lessen our responsibility to bring our best into service of God and man; and that service demands always not zeal only, but knowledge also, and not least the knowledge of men. As the physician studies the body and the educationalist the mind, each seeking to perfect himself in the laws of physical and mental life, so must he to whom is committed the care of the souls give all diligence to show himself a workman that needeth not to be ashamed. In one word, we must study the patient. It is time to put away our crude empiricism, our clumsy surgery, and to be no longer mechanics, but artists. It is your business, John Wesley used to say to his helpers, to save as many souls as you can; and to that end, he went on, you will need all the sense you have and to

have all your wits about you. Only as the church hears and obeys this message to-day can she hope that her words will be for the healing of the nations."

Psychological study and investigation upon pedagogical problems have greatly changed our methods of learning, insuring a larger interest and a marked increase in rapidity of learning for the pupil as well as economy of effort for the teacher. Methods used to-day in our schools are dealing with pupils as individuals. Individual excellences and talents or failings and limitations are dealt with as never before and the particular kind of help needed by each one, bright or dull, put at his command. Materials and methods are adaptive. Efficiency and thoroughness are thereby secured.

There is nothing better adapted to fit the minister for his whole work, to insure accuracy and thoroughness in his ministering to the needs of men than a knowledge and practice of the psychotherapeutic principles. Experience and observation both teach this truth. A knowledge of the psychotherapeutic principles and the ability to handle them will not make up for the lack of a spiritual interest in man, but given this spiritual interest, the psychological knowledge will afford endless suggestions and great inspiration for more painstaking and thorough work in securing the great aims of the office of the minister of religion.

6. The minister should recognize his especial function in psychotherapeutic work. Münsterberg gives hints as to what this is. He says the minister's whole aim is to synthesize. "The appeal to the religious emotion, the reënforcement of religious faith is, from the religious point of view, certainly the one central effort

from which everything has to irradiate. The unity of this controlling thought is the glory of such inspiration." But he thus criticizes this appeal. "But as soon as we handle this thought as a psychotherapeutic remedy destined to restitute the disturbed psychological equilibrium, it becomes evident that the very uniformity of it makes it a clumsy, inadjustable pattern." Then he proceeds to explain that because mental life is so complex the minister cannot enter into its endless interplays of associations and memories, or inhibitions and sensations and impulses; he cannot examine from which remote psychological sources those judgments have arisen, how the feelings become disturbed and the ideas sidetracked. His [the minister's] therapeutic effort is, therefore, not even directed towards a careful rebuilding of the injured parts of the mind, but it is nothing more than a general stimulation to the mind to help itself. By touching on one of the deepest emotional layers of the mind, the layer of religious ideas, the minister gives to the soul an intense shock and expects that in the resulting perturbation everything will be shaken and may then settle itself by its own energies in a healthful way. But sometimes this may be favorable as well as unfavorable. And this, as Münsterberg proceeds, is not the method of science. "The idea of science is to understand the complex from its elements and to restore the disturbed complex object by recognizing the disturbance in the elements and by bringing those disturbed elements into right shape again."

Forel, in *Nervous and Mental Hygiene*, after speaking of alcoholism, narcotics, and psychical disintegration, calls attention to the one-sided exercise of our modern

life as involving a stunting of other brain activities. Any one who sets out from early youth to exercise only one part of his brain and let everything else go to seed runs the risk of going to pieces with constitutional mental abnormality, insanity, weak-mindedness, or bodily sickness such as tuberculosis. Superficiality and nervousness are the two greater dangers of mental development. A high, earnest religious appeal is opposed, is indeed very hostile, to both of these, for it teaches us that we should live soberly, righteously, and holy in this world, having in view always our own life, that of our neighbor, and God's claims upon us. The social aspects of religious life are hostile to an abnormal individuality. Spiritual truths are very corrective of the mental warping caused by too much of sole occupations with things of the senses or too often with the narrow rounds of most people's thoughts. There is nothing better for the patient than the unifying, purifying, dynamic appeal of the minister of religion. It is true there is a timeliness of such an appeal which must be studied. A minister soon learns this, however, if he be a man of wisdom and has had some experience in just how urgently and forcefully he can make this appeal. Münsterberg minimizes the minister's ability to understand the complexity of the situation in serious cases. Why essentially? It is true that as things ecclesiastical have run along, the minister has shown more zeal than wisdom even for the religious welfare of his parishioner, but with the new training in both religion and psychotherapy, the minister will understand the complexity of the situation as well as the physician, and while not lowering or bearing any the less lightly on his appeal will grade it and gauge it to

the readiness and ability of his patient to receive it, just as the physician must do with his help.

We are not permitted here to speak of the cramping, narrowing, intimidating, crushing effects of fear, grief, remorse, and despair caused by failure or wrongdoing. Our discussion in its early parts did call attention to these things. The only real lasting and perfect appeal to make to such victims of the *Weltschmerz* is the religious one, and the quicker it is brought in by a spiritually endowed, wisely trained, and tactfully guided minister of religion, the better prognosis will surely be afforded. And such a type of minister is appearing. The outline of such a figure does not loom up clear and often just now, but the clergy are wakening to the importance of such qualifications for their office. Men in other spheres of professional service recognize this truth also. So we may say: —

7. There is an urgent call to-day for a larger conception of the work of the minister of religion. Religious healing forces are multiplying and becoming greatly strengthened. People are looking more and more to the help that religion brings. Leadership here is sorely needed. The minister of religion is recognized as the one to supply this need. We have given quotations upon this point. They could be multiplied. Professor Irving King, in an article, "Religious Significance of the Psychotherapeutic Movement" in the *American Journal of Theology*, October, 1910, page 533, says: —

"As far as I can see he [the minister] must, first of all, recognize more clearly his functions as a religious leader, and secondly he must see without intellectual wavering the real nature of the relations of religion to health."

H. G. MacKenzie, M.A., M.B., in *Medicine and the Church,* page 165, says: —

1. The clergy has an unrivaled opportunity to take lead in educating public opinion.
2. They will do well to remember that a great deal of bodily ill-health may exist quite independently of bodily disease. This is commoner than organic maladies. There is plenty of scope for ameliorative work here.
3. Conversely there are many cases where a sympathetic doctor would only be too glad to be in touch with a parish clergyman.
4. When health is being undermined by some evil habit the sympathetic clergyman who knows the patient well can do far more for him than the most skilled doctor who has probably seen him only once or twice.

Rev. Charles Reynolds Brown, in *Faith and Health,* page 154, says: —

"I believe that it is good for the minister to go to the sick room and to the hospital. He might well make his visitation of his people a kind of general treatment. If he is a wise and good man, he can oftentimes by his sympathy, his tact, and his religious faith, render great assistance to the physician, to the nurse, and to the members of some anxious household in what they are seeking to do for some sufferer. But I am confident that he can best do all this when he goes as a minister of religion and not in any sense as an amateur dabbler in the practice of medicine. I desire to help every one of my people in all ways that I can. I have given a great many hours in my present parish during the last fourteen years to efforts which had to do with nervous and mental troubles. But I never wish to take any patient for a day or for an hour out of the hands of the physician who has been trained to do a work for which I am not trained. I wish to stand as his ally but not in any sense as a substitute for him. To me the word of spirit-

ual wisdom is given by the spirit, and to him the gift of healing by the same spirit."

This larger conception of his work as a minister of healing and health must not come by any departure from the ground that he stands on as a minister of religion. His attitude and practice must not be upon the joint foundation of religion and science. It must be upon religion alone. The minister must realize that in this work he is a religious man doing his work in a scientific way, and not a scientific man doing his work in a religious way. And even more assuredly the people must so understand him and his work. There can be only one foundation for him. To acknowledge any other, such as a joint foundation of religion and science, is at once to acknowledge, more or less explicitly, that religion in and of itself is not sufficient as a foundation for man's full well-being, including his health. This cannot but help to undermine the very foundation of religion itself. This is the fault with many a minister of religion to-day. He has not the confidence in the one only foundation upon which he may surely, safely, and unremittingly work and rest. As long as he thus distrusts his foundation, he cannot expect to gain the world's confidence in him as a minister of religion, and confidence in him in any other capacity brings him at once to the estimation of his fellow man as a scientific specialist but not as a minister. The healing movement in any church or religious society, on the basis of science in whole or part, will bring down in the future, even more than it has done and is doing, the just criticism and the derision of the truly scientific world. It is only a weak, second-hand sort of a science, if there can be such a thing at all.

The only sure and safe way is for the minister to come into a new and fresh assurance of the immovability and impregnability of his divine foundation and in the full assurance of faith in his Lord, in obedience to his example and command, and after the pattern of the apostles with the fresh baptism of the fullness of the Spirit, attend to his work as a minister of health.

And further let him, because he lives in a day when light upon so many dark problems can be secured which will be of the greater help in securing the respect of his fellow men and methods to help them, add to his faith virtue, and to virtue knowledge: knowledge that will deliver from superstition; that will prevent any descent to quackery or charlatanry; that will ever freshen, clarify, and inspire him for his work, and will make it an increasing joy because it will make him a much more efficient agent as a minister of health.

8. The help mediated by the minister will be step by step, from the simple to the more serious troubles; it will be painstakingly worked out, carefully noted down, and his own work, with that of others working on the lines of religious healing, arranged and systematized.

Confidence here is gained by familiarity and, on the basis of what he has been enabled to do and has personally experienced, will he be enabled to widen his practice of the psychotherapeutic principles in his capacity as a minister of religion. He must first learn to employ these principles for his own welfare of mind and body, then to those near him, then to those whose paths he will cross in following his vocation as a minister. Let him never presume a knowledge or claim

a power in behalf of any other person beyond what he himself has seen to operate on himself or feels assured has operated on others. This should be his rule. There are seasons, however, when he faces the unfamiliar and the nonexperienced. Every minister will sooner or later be face to face with critical cases, when other means, having been used, have been unavailing or when through ignorance or inability other means cannot be used. At such a time he needs to be guided by more than ordinary wisdom, and we may say by a wisdom above that of positive knowledge. In situations that appeal most powerfully, we may say tragically, to his deepest sympathy and his knowledge and faith in God, he cannot falter, but must go forward to meet the situation. If help and relief comes, even to snatch a loved one from death, it must come through him. How shall he fill the rôle? To fail to at least attempt it, he feels, would brand him a coward or even a traitor to his cause. His master faced such situations. Should not he?

At such a time his knowledge and skill in the handling of remedial power on psychotherapeutic lines, coupled with his faith, will bear him out. The former will suggest some methods of practical procedure; his faith and the emotions attaching to it will supply the decision and the impulsion to put it into effect. How thankful will he be for any knowledge, even the slightest, in such a case. Any experience, even though it be not that in cases similar to the one before him, will be so much gain.

The successful issue of many cases of this kind will prove the wisdom of his taking thus a free hand. Even when his help is unavailing, no harm can be done, be-

cause the help he attempts to bring is the means of last resort. We do not say that any one minister will meet frequent cases of this kind. But we do say that when he is face to face with such a situation, he ought to meet it bravely and effectively.

We here give a case of such an emergency and how it was met by a minister who possessed some scientific knowledge of psychotherapeutic principles. A Brooklyn pastor, Rev. Dr. Robert McDonald, author of *Mind, Religion and Health*, through whom the healing was effected, thus describes the case: —

"The patient was a man of seventy years. It was the third time he had pneumonia. He had a lesion in one of his lungs." Dr. McDonald then proceeds, "After a week's illness I was sent for, as the doctor said he could probably not live out the day. I reached his bedside at 3 P.M. The daughter said, 'Too late, as he is unconscious.' I went to his side and said in a firm, loud voice, 'Hello, Mr. T.' He regained consciousness and said, 'Hello, Dr. McDonald, you here?' and relapsed into unconsciousness. I then took his hand and sat by his bedside, exclaiming in a firm, low voice, as if talking to his conscious self, 'Brace up and fight for life. You're not going to die. It is not God's will that you should. Your work is not yet done. You have splendid reserve power. Assert it for health. I'll help you do so. I'll pray for you, for I am intensely interested in saving this man. The doctor is helping you also, and he is one of the very best physicians. Best of all, God is ready to help you. You can draw on His power to the fullest extent.'

"At seven o'clock the word came over the phone that he was sinking; that he could not live out the night; that one lung was absolutely solidified, and that the other was fast filling up. At eight o'clock, three of us prayed for him; this consisted of holding him in our

thought as well, or as it appealed to me of sending our strong thought to him, twelve blocks away. The clock was striking eight during these silent five minutes.

"At eleven when retiring for the night, my wife and I again prayed for him, seeing him as well and strong. Here again it was the sensation of telepathically sending our thought to him as a flash light would turn his way, the clock strangely enough striking eleven during this time.

"Next morning I asked over the phone for him. The answer was at eleven last night a marked change for the better. I said, 'My wife and I were praying for him at eleven.' The person talking said, 'Yes, but the change began at eight.' This was the hour we first prayed for him. Next morning the doctor was so surprised to find him about that he said, 'He must have been saved by prayer.' His recovery was gradual and continuous. In three or four weeks he was at church. He seemed to be in perfect health, and says he has no fear of the return of the trouble."

Experiences of ministers of all important instances of healing should be carefully recorded and preserved. Conferences should be held of those who are engaged in such work and who are interested in its development. There may thus be expected to appear in due time a literature upon the subject of religious psychotherapy with a staff of contributors and subscribers whose personnel would represent men and women of accredited religious standing as well as scholarly attainment. In this way it could soon be ascertained what diseases are amenable to treatment by religious psychotherapy and what are the precise methods that are efficacious in making a cure. This would be, by no means, to trespass on the sphere of the physician of whatever school or practice. It should be kept on

religious grounds entirely and only scientific methods should be used or permitted. And in the hands of the minister of religion all such scientific knowledge should be recognized as regulative and corrective, not as constitutive, ever open to new light and more valid construction.

9. Community of interest and coöperation of ministers of religion with one another and with other healing agents and remedial agencies at work in the community should be secured.

We have suggested some lines for a distinct religious psychotherapy. This is, as yet, very far from realization and even if it were realized, it ought not to stand apart from other agencies. As it is now, there must be the fullest and freest coöperation between minister, physician, and psychologist. We live in a day when coöperation of all progressive forces is being realized, and there must be more and more of it before many of the existing wrongs will be redressed and present ills will be cured.

A divided Church and a want of sympathy, to say the least, between the Church and medicine toward each other and the real object of both professions have unfortunately stood in the way of joint work, except in individual instances. To-day psychological investigation is showing plainly that minister and physician can meet on common ground. It is clear to-day that properly trained men in both professions can meet and work profitably together. The Emmanuel Movement has demonstrated this fact. In this way the best help of both professions can be brought at the same time to the relief of human ills. It will be a happy day and a profitable one, too, when they shall thus join

forces more perfectly, for the minister will learn the importance of details and exactness and the physician will come to know more of the large world of faith, hope, and love, which bulks so large in his patient's life.

For any system of salvation or cure to cut itself off from the past, to refuse to recognize other systems that are successfully relieving human ills and in any wise to arrogate for itself the exclusive knowledge and skill of healing, is at once to bring upon itself the disfavor of an age that is growing increasingly impatient with jarring sects, warring denominations, and clashing schools whether in the realm of religion, philosophy, or science.

Oliver Huckel, S.T.D., pastor of a Congregational Church in Baltimore, Maryland, in his *Mental Medicine*, page xx, in speaking of the minister's ministrations to the sick, which is a duty enjoined by the commands of both religion and humanity, says: —

"How can he most effectively use his visits and opportunities of helping? Surely not in simply talking religion and by praying, but by talking religion and by prayer to some purpose; not against physiology and psychology, but in harmony with these; not at cross purposes with the medical men in attendance, but in active and complete coöperation with them. There ought to be a real understanding in this work between the physician and the minister. . . . The pastor can often consult with the physician, even in the diagnosis, and sometimes throw great light on the case by giving certain mental and spiritual factors involved. Besides, a minister is often the very one who can best give a needed stimulus toward faith, right directions for prayer, and reëducation in mental and spiritual outlook."

Testimonies from physicians as to the assistance a minister may render by coöperation with him are numerous. We quote Dr. Cabot, who says: —

"Education is indeed the most potent of all our weapons in the attack upon nervous disorders. But it is not academic nor intellectual acumen that we wish to produce in this type of sufferer, but rather that moral and spiritual awakening which gives him a greater and better reason, a purer and intenser motive for all that he does. Because, I believe, then, that all explanation, all encouragement, all education, which ignores religion is for that reason slipshod and slovenly, I believe that patients whose physical ill can be mitigated through explanation, encouragement, and education need the help of some one to whom religion is a working reality."

We may add two citations from *Medicine and the Church.* Jane Walker, M.D., page 100, says: —

"Practically, as I have repeatedly found from experience, priest and doctor can combine to the great advantage of the patient. Medical practitioners need have no fear that with wise and experienced priests they will find their special providence interfered with; on the contrary, their hands will be strengthened, the patients calmed, and their fortitude increased. It has been my lot many times to find the irritable patient, resentful of her illness and of God's dealing with her, brought to a calm, hopeful, restful frame of mind, and that by the ministrations and prayers of a wise and tactful priest."

Sydney Holland, Chairman of London Hospital, page 43, says: —

"No one who has been connected with one of our big general hospitals can doubt for a moment the advisability of the collaboration of the physician and

clergyman, each helping the patient from his own standpoint. It must not be imagined that I advocate any usurping of the duties of the one by the other, but in the cure of certain types of disease and certainly in the cure of diseases that are primarily diseases of mind or character, the doctor should welcome the minister of religion as a valuable ally. In fact, none can doubt that the minister of religion can bring a power to bear on the mind of the patient which the doctor cannot.

"Whatever his own personal belief may be, the medical man can, of course, only view religion from a philosophic or ethical standpoint. . . . The clergyman can help by ministering suggestions of hope and encouragement. These suggestions can and do often come from other sources with equal results, but I think by virtue of his office, the clergyman is especially qualified for this work. . . . I think the quieting and encouraging influences of religion are of the greatest value in all illness, and I believe a greater use might be made of such power."

10. When this work is undertaken by a minister, it must be with firm confidence and resolute decision. Irresolution here is defeat. If he truly believes in an ideal world of order and harmony which is capable of realization in human life — if he does not thus believe, it is questionable whether he ought to be in the ministry — he must soon view ill health and disease as interlopers, as aliens in the true life of men. He must catch up the healing note as it fell from Jesus' lips when he commanded his disciples to preach the Gospel and heal the sick and thus establish the Kingdom of Heaven upon earth. He must realize anew the virtue in the Gospel to heal the sick and to restore those who are ill. When he does these things, then with the help of present-day means and methods of using the mental

and moral forces that make for human repair, he will be in a position to command the annihilation of the influences which menace health and breed disease. While this spirit is now little manifest among the ministers of religion, it is bound to grow. The people are wakening to it, and in order to preserve the leadership which the people rightfully attribute to the minister of religion, he must enter into it. It is being recognized, perhaps overzealously, among the leaders of some of the new religious sects. Here and there among the ministers of the older ones, there are those who are entering into this spirit, but it must spread until it shall take possession of every minister of religion in a measure proportioned to his native ability, his means of knowledge, his opportunity for training, and the opportunity afforded by his environment in putting the remedial forces into operation. It must ever be borne in mind, however, that it is the spirit that has for its purpose the putting to flight the army of the aliens, that conquers in this warfare.

3. *Scope*

First, there is an increasing list of ills, for the cure of which a confident hope may be held out to a religious psychotherapy.

Diseases which have long held out against old medicaments have yielded before the arts of the psychotherapist. It has been one of the most captivating chapters of the entrancing wonders of science to hear and read of the wonderful successes of the mental diagnosticians. Even where the benefits of a nonmaterial treatment have been stumbled upon and indiscriminately employed in so-called religious systems, great relief has

been brought to many who have trusted them and put themselves in the way of getting relief. No one can deny that even these systems have made for the general good, though at times singular grief has resulted from an overconfidence in them. True religion has made a beginning of the study and practice of the power so available for human help. It is religion that opens up the reservoirs of healing power as nothing else can do, because it seeks the source of that power in the very bosom of the nature of God. True, its success is small as yet when it comes to clear and convincing demonstrations of ills that have been actually healed. The credit to which it is legitimately entitled has been damaged by a failure to employ careful and exact methods in diagnosis, treatment, and records, but it may be said that, even this being the case, religious psychotherapy may be credited already with quick recovery, release from bills of large amounts for drugs and medical service, freedom from fear of relapse, and an altogether changed and greatly improved outlook on the whole of life. Where there has been no improvement to speak of in the sphere of the particular bodily ill, there has been a great change in the mental diathesis and to the painstaking investigations of a true psychotherapy, fearful only lest the claims of goodness, beauty, and truth be not joined with the ministrations of religion with its love and joy, peace and hope, those in durance vile may look for a further release. It is thus that the limitations that have rested so heavily upon man's knowledge and skill to keep him from the blessings of a God of all grace and a Father of all mercies, will be removed. It is thus that the blessings of Jesus Christ to the race will be realized in the life, and

life more abundant he made possible for it. In the light of a true religious psychotherapy, we will not speak so dogmatically of incurable diseases and affix the term, "Home for Incurables," to institutions where grave problems confront physician and minister.

With the painstaking care of the psychotherapist, with his courage born of his consciousness that he is serving the truth, joined with the wider outlook afforded by the Spirit, and with a sense of union with the infinite which religion furnishes, it is not presumption to expect that time when man shall be freed from every incumbrance of disease and pain or shall have the power to subdue it when it arises.

We may affirm, second, that a valid religious psychotherapy assures to the healthy and strong a larger lease of power and a fuller equipment for their work.

It is to bring to the man who is at work, who has health and vigor to go to his daily work and enjoy it, the knowledge of the principles and the grasp of the art of getting more bodily strength and mental vigor from all the sources of power in his environment: the air he breathes, the food he eats, the pure water he drinks, the sunshine in which he basks, the clothing he wears, the house he lives in, the rationalizing occupations in which he works, the humanizing recreations in which he participates with his fellows, the society in which he aims to prove an honored member, the state in which he strives to be a respected and useful citizen, the church in which he proves a supporting pillar, the kingdom of God of which his determination is to be a true child. It will tell him what to avoid. It will show him what to do. It will reveal to him how to make increasing drafts upon those sources of

supply with which he is immediately surrounded, and these are all he really needs if he has an eye to see them and a hand to lay hold of them. It will make plain to him the more efficient use of his mental powers. It will enable him to draw more inspiration and help from his association with his fellow men. It will open up the larger, deeper fountains of the religious life and will prompt him to bring his life into proper relations with life at its very source; life in its infinite and universal scope.

Rev. George L. Parker, in a brief monograph termed *The Other Side of Psychotherapy*, urges as an objection to psychotherapy, its onesided appeal to the sick; it fails in its appeal to the strong and well man. He says: —

"Last of all, psychotherapy fails in just the sphere where we most need help to-day and where alone the Gospel is going to prove itself to be the message of which the whole human family stands in dire need. It fails to give an interpretation of Christianity for men of rugged health. It emphasizes the nervous patient, the sufferer from insomnia and mental hallucinations; and this is indeed both a tender ministry and a helpful work. But, after all, the message most needed is to strong, full-bodied, active-minded men and women who in the full glow of life are afflicted with no other disease than the nameless longing of the soul. Psychotherapy does not meet these men and women. It does not feed them with the stalwart food which the full tide and the thick of life demand. . . . I protest against any theory that reduces the Gospel to a mere curing system, anything that makes it a mere religious watering place, a sort of Baden-Baden, a French Lick. I protest against any theory that places its main emphasis on the physical when it is

clear that what men most need is a message to the soul; and when it is also clear that the Gospel is first of all just that message and nothing more. Jesus' physical cures and miracles were only secondary, rendered necessary by circumstances; they were not primary nor are they to-day our primary need. Psychotherapy has too much the atmosphere of a drawing-room, end-of-the-century fad. I fail to hear its cheering, understandable word for the large mass of our busy, able-bodied, but lovely-souled human family. And because I do hear this cheering word and hear it plainly spoken in the Gospel, so plainly that all may catch its joyous note, I am inclined to be angry with any movement in these needy days that does anything except turn men's minds straight to Christ. I am inclined to indignation when I hear many guides asking us to a side path when the main pathway is still neglected. As a plain business proposition, if I may so put it, it appeals to me to be a waste of spiritual energy and capital."

With Parker's contention we are in sympathy, and his criticism holds against some of the systems that practice its healing mainly, if not exclusively, for the weak and sick. We have before urged this very criticism against some of them. In a valid system of religious psychotherapy the appeal will be as wide as is the Gospel's, of which Parker so commandingly speaks. The minister of religion will make especial use of his knowledge and skill of the psychotherapeutic principles to help the strong and well of his parish to larger service. He will show to them how they may add even to the burdens they are bearing, to the responsibilities that are now resting upon them, with no possible fear of a breakdown or collapse. This appeal will add to their peace of mind and their joy and happiness in their work. If they are leaders of their fellows,

either by nature or training, it will enable them the better to assume the reins of their leadership. It will make them better leaders, for it will give them a more sympathetic insight into the thought and life of their fellow men.

So often there arise cases of prostration or enforced separation from work on account of overwork in the lives of religious workers, even ministers of religion. How can it be possible that men who are supposed to put their fellow men in touch with the inexhaustible sources of power, should fail of that power themselves? It shows how highly important that a knowledge of the principles by which this power is to be tapped should be learned by every minister of religion and first be put to practice in his own life. A very limited knowledge of these principles and use of them will save many a surrender to weakness or disability and will help a man to overcome the hereditary tendencies before which he trembles in fear. With the grasp of these principles, backed up by a firm unshakable faith in his God, his life, mental and physical, cannot but become a reservoir of power that will be of incalculable blessing to his fellow men, for the resources of the original sources are there stored and he holds them freely to supply all calls made upon him.

We may say, in the third place, a valid religious psychotherapy will be a message to all men.

It is remarkable how free Jesus was in performing his cures. He accepted all who came. He refused none who offered themselves or were offered by others. Many who perhaps had no particularly friendly attitude toward him were healed and became his disciples. He seemed to lay down no hard conditions. He did seek

to call forth their faith in his power to perform the healing, but we cannot posit this too dogmatically in some cases.

The minister of religion is justified in offering it as freely as he might a glass of water or any other good act in His name. Even those who were unthankful or at least failed to return to express their gratitude Jesus healed and did not seem to want to withdraw the healing on account of their unbecoming conduct, although he did speak of their ingratitude.

The truth is capable of simple statement and can thus receive universal proclamation. It is fitted to the child in the kindergarten and primary class as well as to the oldest adults. It can be bought without money and without price. It cannot be copyrighted and sold only at a high price. It is freer even than the Bible. It is as free as the message of Jesus — the first universal evangelism, "Repent ye, for the kingdom of heaven is at hand." It may be couched in terms that may seem to differ very much from each other. These terms may be strictly religious or may have more of a scientific or philosophic expression. The fundamental thought is that God is the source of all power; this power can be secured through the channel of faith — the faith of the minister of religion coupled with the patient's faith or the faith of the patient alone working on the lines that are established in our psychotherapeutic principles. These may be consciously or unconsciously used, but they will be more probably used if they are well understood and intelligently employed.

In the fourth place, a valid religious psychotherapy will emphasize the importance of prophylaxis.

Any one freely employing the psychotherapeutic

principles soon becomes aware of the causes of most of the ills that prey upon mankind. Most prominent among these are alcoholism and venereal diseases. It is almost incredible to what extent these two great poisons are committing their ravages. The records of insane asylums and poorhouses so fast multiplying and increasing, especially where these deadly foes of man are permitted to do their destroying work with comparatively little restriction, show something of their baneful influence. Dr. Alexander Marcy, Jr., Riverton, New Jersey, in the *Journal of American Medical Association*, Aug. 28, 1909, page 737, states that seventy-five per cent of cases of insanity are directly due to alcohol.

Quackenbos mentions the evils of morphine, heroin, and cocaine poisoning. He says that seventy-five per cent of dipsomania is due to the habit of inhaling smoke, which depresses the nerve centers and produces the craving for drink. He finds the causes of neurasthenia in the intemperate use of the intellectual faculties and the excessive indulgence of the emotions and passions, especially when associated with hereditary tendencies.

In *Religion and Medicine* we read of the causes of nervousness as follows: —

"Apart from recognized prostitution many tendencies of contemporary society encourage the temporary and irresponsible unions to an extent hitherto unknown in our American life. Among these tendencies I should include the increasing difficulty of marriage and the increase of divorce, the loss of religious faith with its attendant relaxation of ethical standards, the increasing love of pleasure, and, above all, the industrial conditions as they affect women. Girls and young women who were formerly brought up in the privacy of the

home and under parental control are now found in the large stores and factories and in offices where, freed from all moral restraint, they work side by side with men, often for wages which barely suffice for subsistence. The result is an immense increase in irregular and temporary sexual connections. Nor do I imagine for a moment that such relations are peculiar to the working classes. One of the revelations of our work has been the large number of men and women, frequently of the highest standard, who are suffering from disturbances originating in the sexual life."

Forel, in speaking of the sexual factors that are responsible for these evils, cites the gratification of sexual desire without producing offspring and the evils of improper marriage and divorce. He says that the degeneration of civilized people and the ever increasing demands on the brain have created a social condition bordering on the intolerable.

A valid religious psychotherapy will set its face determinedly against these evils. By patient study, by careful investigation, by persistent and wide teaching and preaching, these evils must be laid bare and the truths for their overthrow must be taught. The young must be instructed, the venturesome must be restrained, the repentant must be assisted back to a moral upright life, the hopeless and the vicious must be isolated. With all the courage, love, and zeal of the old prophets, with all the hardihood of the Baptist, with all the conquering love of Jesus, these sins against God and humanity must be denounced and the necessity of a strict avoidance of them enforced.

Dr. Evelyn Garrigue, after recounting a case of broken health of a wife and mother of three children, the oldest not yet three years old, says: —

"These health-wrecking domestic miseries bring us face to face with one of the most needed prophylactic measures: the necessity of reëducation regarding the complex relationship of the sexes. It is the keynote of stamping out venereal diseases. Dr. Elizabeth Blackwell emphasizes that this is a problem which, concerning the two sexes, can be solved only by the combined wisdom of both."

Rev. Chauncey J. Hawkins of Jamaica Plain, who visited the clinics of Tuckey and Brâmwell in London, Janet and Berillon in Paris, also clinics in Berlin and St. Petersburg, says: —

"It was humiliating to stand in some of the large clinics of Europe and hear physicians of international reputation delivering homilies to men on the relation of their sinful living to the state of their health and happiness, and then recall how little that theme had found place in Christian pulpits. The simple fact is, that the world to-day is being filled with nervous wrecks, with sufferers not only in body, but also in mind, because the world is being filled with sinners, because men behave themselves disorderly toward God and their fellow beings, and because they live irrationally. While men are forgetting God in their haste to build huge barns, God is crying to our age . . . through rapidly increasing nervous disorders, 'Thou fools! this very day thy souls are being required of thee for thy sinful greed'; and while men are busy talking of the 'new disease' which they personally term 'Americanitis,' nervousness, they are forgetting that one of the chief causes behind neurasthenia, melancholia, and other nervous types is private and domestic sin."

"Certainly it is time that the church has a more definite message concerning the relation of mind to disease, a message which reveals to men the relation of an intemperate and Godless home to degenerate

and nervous children, of alcoholism to babeless mothers and bottle babies, of the relation of sin of many kinds to the host hastening to infirmaries and hospitals, and the larger host suffering from the demons in their homes. A day spent in infirmaries crowded with young men and old, with women of all ages, and an inquiry into the cause which led them there, might throw a flood of light upon the threadbare theme of the relation of sin to the holiness of God and produce sermons which would result in more holiness and health among men."

George E. Dawson, in *The Child and His Religion*, page 105, affirms: —

"Natural laws, operating in the human body and mind, as elsewhere, should be reverenced. Men would then look upon the violation of a law of health with at least as much horror as the violation of a law of the church ordinance. They would broaden their view of sin to include all the gratifications of appetite that destroy physical vigor, and all the slothfulness of mind that perpetuate ignorance and prejudice. They would, in short, eat religiously, clothe themselves religiously, found homes religiously, establish business and professional relationships religiously, and conduct all the enterprises of individual and social life from a religious point of view."

In addition to the grosser evils are to be emphasized some minor ones, viz. the maintenance of work under bad conditions, whether physical or mental; the indulgence of wrong thought or of ill-regulated emotion; the failure to rule and train the will; the sins of hurry and worry; the great American sin, namely, the immoderate determination of every man to keep in the van; the narrowing of the range of interests in the case of so many of our working people; and the multiplica-

tion of routine and mechanical details in many departments of work without compensatory occupation or employment.

Another aspect of prophylaxis will emphasize the importance of the elimination of the fear attitude before all disease and the strengthening of the safeguards of resistance inherent in the human psychophysical organism. It can now be maintained that many diseases have a mental origin and all diseases have their mental aspects, which it is of prime importance to recognize for purposes of treatment. Correcting the thought where it is wrong, instilling more and more hope and cheer where there is fear, worry, and despondency or despair, cultivating and reënforcing a growing initiative, — all exercise a marked effect in raising thresholds over which ills may not pass to invade the mortal frame. These wholesome functions must be made continuous and habitual. Where this is done, there will be striking exemption from disease. Stores of energy to successfully combat and resist all hostile invasion will be realized. Epidemics will lose their power. Contagious disease will be effectually checked, or at least will be robbed of their malignancy. The disease sense and consciousness so long cultivated by old systems of medication and by ingrained belief through many generations will gradually dissolve and like a mist or fog be lifted. The health sense and consciousness is rapidly growing. Many are coming to see that the fundamental natural order, which has been pointed out to be the will of God, is health; disease is here by ignorance, false belief, and culpable accident. To preach and to teach health at all times and in all places as the norm and to keep ringing in the

ears of men a clear bugle note of the possibility of a continuous maintenance of this norm as against all attacks of whatever nature, is the happy and joyous duty of a true and valid religious psychotherapy. The gospel of unbroken good health is not a system of cunningly devised fables or of mystic speculations. It is well established in psychotherapeutic science, but fundamentally in the nature of God as the source of infinite well-being.

Berillon sees in some persons who have no constitutional tendency to a breakdown fail, while others manifestly degenerate, owing to antecedents, present great resistance to the invasion of neuropathic accidents. The reason is in a prophylactic education, absent in the former case, but recognized and employed in the second case. He finds the necessary safeguards in a well-directed education of the judgment, will, and whole character.

It remains to consider some objections which have been brought against a psychotherapy practiced by a minister of religion. Münsterberg, in *Psychotherapy*, in the chapter on "Psychotherapy and the Church," sounds some warnings in the tendency of psychotherapy in the hands of the minister to neglect the physical help that needs to be brought to the physical aspect of the trouble; also to neglect the physical factors in such situations as are found in brain tumors, brain paralysis, complex digestive problems, complex problems of the sexual organs, bacteriological questions, and peripheral nervous system and sense organs; in the possibility of harm through the oversuggestibility of the patient leading to hysteria and psychasthenia; in the church service for the sick offering favorable

conditions for an epidemic development of hysterical symptoms. Such warnings are timely, but are such as could be brought against any wrong use of psychotherapy in the hands of the scientific as well as the minister psychotherapist. A true psychotherapy has in it its correctives at these danger points.

Münsterberg goes vitally at the subject of religious psychotherapy when he says it cheapens religion by putting the accent in the meaning of life on personal comfort and absence of pain. Such accent is too utilitarian and religion should not stoop to it. "In a time which denies all absolute ideals, which seeks the meaning of truth only in a pragmatic usefulness, it may be quite consistent to seek the meaning of religion in its service for removal of pain and personal enjoyment. But in that case the ideal of both religion and truth is lost."

Parker, in his *The Other Side of Psychotherapy*, brings the same objection when he says of psychotherapy as it is being exploited by some of our churches to-day: —

"It fails to emphasize character. It gives us recipes for health and happiness as if these were men's chief requisites; but even so, a healthy mind in a healthy body is older than Emmanuel Church. . . . Does psychotherapy tell us that character is better than health? . . . Does it tell us that character must fight, not be carried to the skies in beds of ease? Is psychotherapy calculated to teach our young people anything about life's real battles and temptations? And in so far as psychotherapy seems to fail to emphasize character and its hard-won development, to strive for peace without paying the price of peace, so far it seems to me to be out of harmony with Christ. An easy way

is never his way except it become easy through the stone-strewed path of conflict."

It will be remembered that in our previous discussion we adduced another objection by Parker, that psychotherapy as practiced by the churches made no appeal to the strong and well. Referring to this objection as well as to the one mentioned immediately above, he concludes: —

"These are great failures, and they confront an ease-loving age with great dangers. Better for us a bitter dose of quinine of repentance than the too-soothing voice of the psychotherapeutic healer.

"I do not underrate the truth of much that the Emmanuel movement says. I am in sympathy with its insistence on quiet methods, but I do firmly believe that its emphasis is in the wrong place and misleading, and I believe it has confused rather than clarified the religious atmosphere. It has added a burden to puzzled hearts, I fear, instead of lifting those already there. For young people especially it has scarcely a helpful word to lead them to the Master of life."

Brown, in *Faith and Health*, in urging the same objection to making personal comfort and absence of pain first in life and some of its implications, says: —

"If there is one place on this green earth where it ought to be made plain beyond all possibility of misunderstanding that personal comfort and the absence of pain are not the first nor the main considerations in life, it is in the Christian Church. Health is important, but health is subordinate to other more vital interests. The great question is not as to whether a man feels well, but what he means to do with his healthy vigor. The main question is not as to whether he may continue to live for four score years or even five score, but what sort of man he intends to be during that period

of prolonged moral opportunity. 'What shall I eat, and what shall I drink, and how will it agree with me after I have eaten it?' are all necessary inquiries, but they are secondary. The first question is, 'Am I worth feeding . . . does the world need men of my type?'"

These points are well taken. Freedom from pain is by no means the first consideration of life. Healing is by no means the chief goal of thought and effort. Any system of therapy which puts it first cannot stand as the highest, noblest ministrant of human need. If any religious system puts it first or makes it so prominent as to rob the higher goals in the moral and spiritual sphere of their grandeur, it loses its claim for human respect and deserves to go the way of all exploded superstitions. But some things must not be forgotten here.

If God is the source of all order and harmony and only such, must not union with Him promote all order and harmony in human life? Psychology is teaching us the influence of the mental factor in health and absence of pain. My belief in God tends to set my thought right, bringing order and harmony out of its confusion. Can I not therefore expect, in the face of the best knowledge of to-day, both philosophic and scientific, that my body, which is ever and always reproducing my thoughts regarding it, will enter into this order and harmony? It must necessarily be so. If I am bent simply on immunity from pain, and personal comfort, my thought has not come into its most perfect synthetization of order and harmony, for these, as experience well teaches, cannot be looked for in the mere material sphere or earthly order. These

goals, when pursued for their own sake alone, are elusive and uncertain; in fact, we may say such search is self-defeating, but if we recognize that they spontaneously accrue to us in their higher forms when we are on the nobler quests, we may stop a little while to consider when we are on these quests and when health and immunity from certain forms of pain at least are not ours, whether we are really quite as wholly on such quests as we thought.

Again, Jesus' attitude toward all sorts of disease and physical pain caused by ill health was one of rebuke. There is not a scintilla of evidence that when he had the opportunity to cure it by removing it, he refused, even hesitated or waited. In one or two cases he seemed to linger before addressing himself to his task, and these were cases where the power even mightier than casting out disease was evinced. We do believe it was by no means Jesus' primary aim to heal and to free from pain, but we do say with the fullest conviction that it did enter into his plan of bringing life more abundant to this world of ours. It followed, necessarily followed, believers.

Still again, health, personal comfort, freedom from pain are desirable for the larger activities in realizing the Kingdom of God on earth, and they are often worth some careful consideration and large expenditure of time and money to restore when lost. If a system can be devised to bring its help with small or no cost to many who are making it the chief aim and purpose of life to bring in the Kingdom of God on earth, then surely those who are working also to this end, themselves in no fetters of mind or body, should hasten with such relief to their fellows who are in such fetters, to help

them realize this one noble end. And it is just the discovery and working out of such a system that is the aim and purpose of those devoted men and women to-day who belong to the battling saints in the highest sense of the word. They are to be found in the ranks of the new as well as in the old schemes of thought, and the time has come to put away suspicions and doubts of one another and join efforts, minister of religion, psychotherapist, physician, faith healer, health practitioner, social worker, to establish that therapy that will best promote the highest efficiency of the worker for the Kingdom of God.

CHAPTER XV

How the Christian Church may Heal

We may now ask what attitude the Christian Church should take toward religious psychotherapy. We have endeavored to make it plain there is a distinct art which may be called religious psychotherapy, having a distinct sphere of its own though in close touch with all other efficient agencies that make for health. The presumption at once arises that it is right and proper and even necessary that the Church should carry on such a ministry. Let us stop, before we lay down some principles for the practical handling of the matter, for a few considerations why it belongs to the Church's sphere of service.

1. Jesus healed. He healed many. The gospel records are clear on this point. Criticism establishes those records. True, they are not just such records as satisfy the critical modern mind as to just what the diseases were that were cured, how far they had progressed in all cases, how long they remained cured, and all that was actually done in effecting the cure. There is enough given, however, to stamp them as true records. There is no evidence of their being "edited." Jesus' whole attitude toward the sick and suffering was one of the freest willingness to heal.

J. Oswald Dykes, in *The Christian Minister and His Duties*, page 306, says:—

"It is from our Lord alone that a pastor learns the immeasurable value in the Father's eyes of each single soul gained for His kingdom and how its recovery repays the utmost pains or sacrifice it may cost. Take along with this our Lord's scrupulous respect for the personal freedom, responsibility, and right to self-determination and self-development which belong to every human being, and you have the two complementary truths by which as guiding lines one man's ministry of spiritual help to his fellow is defined. Jesus while on the outlook for opportunities to help and never sparing Himself, is never found to force His help on any one; nor did He ever hurry on the work of a soul's growth, but with endless tolerance gave it time. It was His method without strife, or the argumentative discussions dear to the propagandist, to drop, as occasion offered, truths like seeds in terse and easy language, leaving them to germinate in receptive hearts. . . . It is needless to say that He never refused to aid the suffering in their bodily as well as moral ailments, although it is clear that He could only aid when, by sympathy which always meant suffering for Himself, He had entered into their case."

John the Baptist, who sought credentials of Jesus the Messiah, was pointed to his works. Jesus authorized and empowered the disciples to work these cures. It was distinctly in his mind that these works should be continued in his name after his leaving the disciples. "Greater works than these shall ye do, because I go unto the Father." He said he wrought his works by the Father through the agency of the Holy Spirit, and the fullness of the Holy Spirit was to be given after he, in bodily presence, was gone. His life and works have been the inspiration of men imbued with the mind of their Master for the performance

of healing, from apostolic times. Healing is indigenous to Christianity. Where faith and piety have been large elements in the soil of the human soul, there not seldom have blossomed forth the richest, fairest, most fragrant flowers of bodily healing.

Jesus himself followed in a long line of succession of the prophets, in whose lives and ministries, cases of healing abounded, and there is no doubt he intended the gift should be perpetuated.

2. The Church is the body of those who, following him, are to perpetuate his work. To this body he gave the Holy Spirit in his fullness, and healing is one of the distinct gifts of this Spirit. The Bible records subsequent to those which set forth his direct healing work refer both in a practical and didactic way to healing. One verse from Paul's Epistle to the Romans, eighth chapter, eleventh verse, gathers up in itself the whole of what might be considered the Church's attitude upon this subject. "But if the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you." The immediate context makes it clear that Paul is here not referring to the bodily resurrection of believers, a doctrine he frequently sets forth in other places.

It is just as much incumbent on the Christian minister and worker to-day to teach, preach, and practice these truths, as it was on the immediate disciples of our Lord, at his direct command and by the enduement of the Holy Spirit. Each generation has its peculiar needs and these are to be met by the fresh supplies which the God of Providence, who is also the God and

Father of our Lord Jesus Christ, ever is sending by his son's vicegerent, the Holy Spirit. The Church too often has endeavored to satisfy the needs of its time by the supplies and according to the methods of periods long past. This is to deny the continued presence of the fullness of the Holy Spirit to lead and guide into all truth and into all blessings. Our credal and institutional Christianity represents too much that of the sixteenth and seventeenth centuries. The life of the twentieth century as compared with that of these centuries is that of a fully developed man over against a child, in many aspects of their life. The greatly intensified activity, the greatly increased and much more widely universalized material welfare, the more broadly diffused intelligence, the greatly multiplied public institutions for the public good, the wonderful development of the humanitarian spirit, the rising tide of moral sentiment, the multifarious agencies for human amelioration on many lines,—these and other means and instrumentalities make a new world.

In view of the many remedial agencies in our twentieth-century civilization, the question is sometimes asked, "What is the mission of the church to-day, anyway?" The answer must ever be, "It must stand for the fullness of a new life and an attitude of eager readiness to be the channel for the impartation of such life to all men who will open their minds, hearts, and bodies to receive it."

Conscious of her union with her Lord, and feeling the thrill of his life in every member of her body, let her employ her weapons, which are not carnal, but mighty through God, to the pulling down of strongholds; let her bring her balm and oil for the mollify-

ing and healing of the wounds and sores which sin has caused; let her minister the bread and water of life which have been intrusted to her. These things committed to her by her divine Lord can never change. The Church changes them to the peril of her very existence. But in the language which she speaks, with the vessels she uses, the form and fashion of the weapons she flashes, in the methods of her work, let her fulfill her ministry in a way the people of our day will most quickly understand. In her mission work she is making wider and wider use of medicine and surgery. Well-equipped institutions for the relief of many human ailments stand in many of our cities as monuments to her love and sympathy with afflicted humanity. Many a church in our cities of any fair size is doing some healing work and does so cheerfully and heartily. This work is done by the church in an individual capacity or in connection with the work of associated charity. But the trouble has been the divorce of the healing art from the office of ministering in so-called spiritual things. The ministry has surrendered the healing of the Christ to men who have been trained in science, instead of holding fast to it themselves by keeping in living vital touch with their Lord.

The scope of the true healing which the ministry should practice must be as large and wide as the fullness of life in her Lord. And no ministering disciple of the Lord Jesus Christ can stand on a narrower platform than that upon which he stood when he said, "Every plant which my heavenly Father hath not planted shall be rooted up." Spiritual errors, it has been recognized, must be dispelled. Social evils, the ministry is tardily setting itself to dislodge. Can

bodily and mental ills be relegated to a sphere outside the influence of our Lord's fullness of power over them?

It would seem that God is rebuking his professed ministers by raising up men outside its ranks to do the work that he has appealed to them in vain to do. But that the world and even men of science are still looking to the Christian ministry to do this work, is seen when noted scientists turn to it for such healing work.

Much of the work that the Church had considered her legitimate sphere and prerogative has been handed over to the state or secular agencies, such as education, many phases of philanthropy, various aspects of temperance work. The very work of healing has been all but exclusively given to another profession, the medical, which has developed it in many ways for the relief of man. All this differentiating work has been for gain in efficiency, thoroughness, and universality.

It does not become the Church to sit and bewail this handing over of ministries once under her direction to the state or private enterprise. It should rejoice that there are agencies to assume the burden of much of this work. In many respects the new sponsors thus found for this work can do better for men in the aggregate than the Church. There is vastly more means with which to do it, but we say "in the aggregate." Whatever the ministrations are made to men thus in the aggregate or in mass, let it be understood first and last that the Church alone can minister to his deepest, final needs as an individual. Its appeal is to the whole man for time and eternity, that spirit and soul and body be preserved without blame.

The Church in the period of its proudest history has

dared great things. It still must dare. It cannot wait to do the things that science says can be done. When it has so waited, it has become a palsied force. And who can do anything but admire men and women who, in the name of Jesus Christ, can face human sin and disease and rebuke them. We may not admire a Dowie, a Simpson, the Emmanuelists, and Mrs. Eddy in all respects; but we cannot but admire their courage, and we should prove ourselves paltry, indeed, if we did not, in the light of some of their failures possibly and with our constantly increasing light, go forward to perfect that which they began, namely, the more effectual lifting, by the Church, of the many grievous burdens that still press so heavily upon men and prevent them from realizing their God-given goals. It would, indeed, be a craven act to hold back our hands and feet from such work and simply criticize them for what they have attempted to do. That should be the last thing. It cannot be considered for a moment that any one bearing the name of Jesus Christ and filled with his Spirit could do so.

3. When the Christian minister recognizes the legitimacy and duty of the Church taking up this work, he finds as he himself follows on this line, new power and prestige in all departments of his activity. It will bring people to him instead of the necessity, that now rests heavily upon him, of his going perfunctorily to see the people.

Every minister to-day knows that few of those whom he ought to help, and is perfectly willing to help, seek his aid. A physician of Worcester, Massachusetts, who had been Superintendent of Nurses in Memorial Hospital of that city, said that in a period of five years

she knew of only one case where a patient requested the visit of a Protestant minister and that patient was not in her right mind. There were many persons, members or adherents of Protestant churches, in this hospital.

One reason why the average Protestant minister isn't more eagerly sought by the people of his church and by men in general who need both bodily and mental help, is that he himself is not a reservoir of healing, reviving, and regenerating power. Suppose he comes to realize in himself the truth of healing in its manifold application to body as well as mind and spirit, it will make a new man of him; it will give him a new tone, a healthier vigor, a new sense of his ability to not only keep brimful of an all-round vitality, but also to overflow. It will give him a new confidence in himself and in his contact with his fellow men. As the currents of grace and strength flow through him as a channel to his fellow men, he will experience a new sense of the nearness and availability of the source of all his supplies in the great Head of the Church, and he will be brought into the closest and most loving relations with all his fellow men from the holiest to the vilest outcast.

When Charles H. Spurgeon was at one time approached by one of his congregation in behalf of her sick brother, to whom the physician no longer held out any hope, he dismissed her, telling her to go and seek aid from other physicians. Having been the rounds of a number and utterly despairing of further help from medical treatment, and feeling repulsed by her own pastor, she turned to Christian Science and relief was found there. To-day that woman is on the

staff of editors of the Christian Science publications. Shall the minister of the gospel be continually sending the people away that they may provide "bread" for themselves or shall he himself give them to "eat"?

While pastor of a church in one of our large cities a member of the church came to the writer for advice as to the nonmedical treatment of a very painful ear. Being thrown in intimate contact with some people who were adherents of one of the new cults of healing, and judging their belief in some respects misleading, she refused to take the treatment of their cult. She was in doubt about the Christian propriety of any mental treatment. A few words made plain to her the legitimacy of such help for the Christian. She had already experienced partial relief. She had hit upon it in the exercise of her Christian privileges of faith and prayer, greatly to her surprise, puzzled delight, and unmixed gratitude. It was by the same means that she secured further relief and material assistance for the speedy and final cure of her trouble.

We may ask here, What is the function of the gospel minister? He is to declare the gospel. Men are lost. Jesus is come to seek and save the lost. All men are sinners; he came to save them. All men are estranged from God; he came to show them the way back to God and to lead them to him as their Father. He saw them burdened with diseases; he healed them. He saw them deprived of God-given powers; he restored to them such powers. He saw them in bondage to error and evil; he broke the bonds of such error and evil and brought men into the liberty of the truth, which was a complete setting free from all that en-

slaves. His aim and purpose was to make every man faultless and blameless before a holy God. His salvation for mind and body was to be operative here and now, and for this purpose he sent the Holy Spirit in his fullness. The Church has been given certain instructions as to how to carry these provisions of His grace and love into effect.

The minister's first message is a repetition of that of the angels, "Fear not, for behold I bring you good tidings of great joy which shall be to all the people." Jesus' first word to the sick and afflicted was, "Fear not, only believe."

His next word is what his master's was, "Repent [change your mind], for the kingdom of heaven is at hand." "Except ye repent, ye shall all likewise perish."

Faith in Jesus Christ is the ever efficacious, all-powerful means, on the sinner's part, to bring salvation. "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." "This is the work of God that ye believe on him whom He hath sent." "We are justified by faith."

Prayer goes along with faith as its great parallel agency. "Pray without ceasing." "Watch and pray that ye enter not into temptation." "Men ought always to pray and not to faint."

Confession is always a duty. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." "Whoso confesseth . . . shall obtain mercy."

Hope must be evoked. "We are saved by hope." "Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, begat us

again unto a lively hope by the resurrection of Jesus Christ from the dead."

Work is commanded. "Go, work to-day in my vineyard." "Go sell that thou hast, and give to the poor and thou shalt have treasure in heaven and come follow me." "To every man his work." "Always abounding in the work of the Lord."

Our work will be abundantly rewarded. "Verily he shall in no wise lose his reward." "Well done, good and faithful servant, thou hast been faithful over few things, I will make thee ruler over many things." "Great is your reward in heaven."

How plain it is to read here our psychological principles only in religious dress. If the minister follows his Master closely, many ills will disappear in the exercise of such a ministry. If there are mental and bodily ills that too seriously handicap men for this message to be received, love will dictate a way of removal of such obstacles; yes, will enable the Christian minister or religious worker to use these very means to work such removal. They have in them wonderful power. They have been tried through the ages and have not been found wanting. They call for new emphasis and more earnest assertion to-day. Where they are so used and especially directed to the removal of bodily and mental ills, they still prove the wisdom of God and the power of God unto salvation of all them that believe. A valid science has proved the efficacy of the psychological principles. Here truly are these principles. The religious dress by no means impairs their conveying power; it increases such power. Let the Christian minister's preaching, teaching, and counsel then be directed to removal of mental and

bodily ills and he will see these disappear, as does sin vanish when the appeal is made to the spiritual nature, and it is received by the subject.

Thus the Christian minister will see that which will surprise him at first, but which he shall soon come to expect, and to the salvation of the soul will be added the salvation of the body, thus making it the salvation which his Lord and Master secured for man when life and immortality were brought to light through the Gospel.

4. In a religious psychotherapy the minister of religion is brought face to face with some of the deeper mysteries of life, and a Christian minister, by an acquaintance with the truths of this subject, will be able to enter more appreciatively into the mystical elements of Christianity. Such appreciation is necessary for the minister or indeed for any Christian both for his own life and as a means of help to other men.

A ponderous and rapidly growing literature to-day reveals the existence of a strong demand for a fuller knowledge of the subconscious, the occult, the mystic. This is due to a number of causes. The rapid development and exaltation of the natural sciences during the past fifty years has been marvelous and has resulted in promoting man's welfare to a marked degree. Notwithstanding this fact, it has been most conclusively proven that the spirit of man is not and cannot be satisfied with the formulas of science, nor the good of whatever kind that science can bring. An overemphasis of individualism is calling loudly for a reinterpretation of personality, demanding the recognition of spheres in mental and moral life in the makeup of the individual hitherto but dimly perceived. The over-

accentuation given to the things of the outer life in the rapid increase of wealth and to the multiplication of material things by all methods fair or foul, has turned many from the wearying pursuit of these things, to the more real and enduring things of the inner life.

The Christian preacher is often startled to find such avidity for the deeper things of the spirit on the part of the people. The numerous fads and cults which are springing up on all sides, pretending to minister to this demand, also prove the wide existence of such a craving. In any considerable population center, halls are rented, open-air services are held, literature is distributed, setting forth many sorts of systems and schemes of thought, pretended to be Scriptural and otherwise, to satisfy these cravings. Some have taken strong root, are becoming well established, and still call heavily on the ranks of church membership, though perhaps not as heavily just at present as a few years ago. Too often the attitude of the Christian minister has been to make a sweeping denunciation of these supposed errors and to inveigh against them as most pernicious. But there has been no earnest, thorough effort by Christian ministers, individually or collectively, except in a few instances, to meet the demands that these fads and fancies profess to supply. There are signs of an awakening on the part of the Christian minister, however. He is doing some reading and thinking, and the time is soon at hand when such thought will bear fruit in much wider action.

In our earlier discussion we have referred to the psychological reconstruction which religious truth is undergoing in our day. Formulations of truth based

on interpretations of the Bible and religious life, made two and three hundred years ago, are good and still have much to teach us; they ought not, indeed cannot, be altogether put aside. They have their deep, rich meaning and still have a useful purpose to serve. In our swinging out so far to-day toward certain truths that seem to us in their new glamour so important, we need the balance which these older systems give. But inasmuch as our thinking is in different terms in so many different ways, the old forms will not answer for effective appeal to men to-day. The new psychological expression of the old truths not only serve the purpose of a verbiage that is modern, but of a speech in terms to be understood by every man because it is in the domain of his own thinking, feeling, and conduct. The truths are brought home to him as he has never understood them before.

The doctrines of belief in Jesus Christ constituting us children of God and, through this relationship, all things becoming ours; of the Holy Spirit by whom this change is to be effected and through whom larger increments of wisdom and power are to be received and who is to dwell in the body as his temple and quicken it; of Christ living in the believer and the believer united to Christ by faith, raised up with him and made to sit in the heavenly states where Christ is at the right hand of power and where the believer receives every spiritual blessing; of the believer's expectation of exchanging the body of his humiliation for a body like unto Christ's exaltation,—these and many other doctrines precious to the Christian and of interest to every truth-loving mind, when intelligently presented, receive new meaning in the light of psycho-

logical interpretation. It is true that these *arcana* of Christian faith are often interpreted to-day in a crude way by various cults known under the name of New Thought, but even here, though they are very inadequately expressed and often, it may be suggested, in a misleading way, they shine with a light that brings hope and cheer to many a soul in darkness. But for the minister carefully trained for his calling, if he is not too narrow-minded and especially if he has grasped these mysteries of Christian faith, psychological interpretation will give him a more vital message for men and will render him a more vital factor among men in the affairs of men. At the same time his religious grasp ought to give a firmer, surer grasp of these principles than the man who is purely a psychologist or man of science is able to get; for we have seen that the religious is the fundamental and finally real in man's interests and values.

To secure a thorough knowledge of these psychotherapeutic principles and efficient skill in handling them in successful treatment, requires, in the opinion of many of its most successful practitioners, qualifications of character of the highest sort. He is a charlatan, indeed, who would, if he could, deal hopefully with men in the privacy, deep intimacy, and secrecy of soul secrets as the psychotherapist has to do and continue to be a man of loose and bad character; while the man of good character will recognize here powers far above those that he personally possesses, and although he be not credally religious, he will have a religious confession of his own. The man of faith will be surprised at these powers as he carefully and painstakingly studies and puts into practice these principles. Desir-

ing to use them for the glory of God and welfare of men, he will be delighted to see hidden mysteries become palpable truths, or at least see enough of their manifest significance and meaning, as to give him a new idea of their reality. It is not supposed that a knowledge and practice of these principles, howsoever perfect, will exhaust the meaning of these mysteries of faith; for the latter concern life, death, and immortality in a way that transcends the method of science, and yet it were strange that our enlarging science has no light to throw upon certain aspects of them. This psychotherapeutic science is doing and, to its credit be it said, it has succeeded in bringing some of the deeper laws of our being, at least as these relate to life, to light and thereby holding out promise of release from many of the ills of still greatly afflicted humanity. Evidence of the satisfaction and joy in this work is brought to us by the Emmanuel Movement. It has been mentioned before in this discussion. Upon the testimony of Dr. Worcester and Dr. McComb, their system of healing is not perfect. They agree they are but learners and beginners, but they bring satisfactory evidence that church work for them has assumed a new meaning, the gospel a new significance, and the fruits thereof immeasurably increased. The people have a new interest in their church. Dr. Worcester told the writer that when the week-day meetings closed one April for the summer, and the people continued to come to the church on the same night of the week that the meeting was held, the Doctor said to them, "Why did you come, you knew there was to be no meeting?" They replied, "Yes, we knew there was to be no meeting, but we did enjoy the meetings

so much and have come to love the church so well, that it does us good just to walk down to the church and call to mind the good times we have had here."

5. A psychotherapeutic evangelism will not become a substitute for the old evangelism, but will reinvigorate it and lift it out of some of the evils and abuses into which it has fallen.

The proper practice of the psychotherapeutic principles must be done largely in privacy when practitioner is alone with patient and there will be no place for publicity, notoriety, and claptrap methods. There will be services of instruction and for social purposes, when many may intermingle. There may very properly be services for the giving of testimony, though these should be carefully guided. But the emphasis will be put on the "aftertreatment." The old evangelism was in too many cases entirely satisfied when the confession was evoked. For a psychotherapeutic evangelism, this is aimed at and secured, but it is only the beginning of a process of psychic and motor reeducation which will result in permanent establishment. It will concern itself with the environment of the subject and labor for the elimination of all unwholesome influences contributing to abnormal conditions.

It will by no means reduce the joy and enthusiasm of the old methods; there may not be such "a blare of horns or roll of drums," as it were, but there will be the deeper joy of coming into closer personal touch with the subject, and the motive of personal interest will bring the work to the point of a burning passion.

There will not be the large results in the numbers of persons successfully treated to be published in the daily papers, but there will be larger increments to the

richness of individual life, the happiness of the home, efficiency in industrial or commercial life, the assets of the whole community, together with the strengthening of the Church, and the real advancement of the Kingdom of God.

Some practical suggestions should be added, especially for the benefit of those who would like to know how to meet the demand of the people for the help that a religious psychotherapy has to offer.

The Church Services

1. Of all the functions of the Church perhaps the chief is the maintenance of public worship. The altar or pulpit is the throne of the minister. From this place the most healing and saving influences should flow. Is should be his aim while officiating at this sacred place to lead his people into the very presence of the glory of God and to mediate the blessings of faith and peace, of love and joy, of life and health, from God to man. Too often he discharges his duties here in a perfunctory way. The people come to the services from habit or out of a sense of duty and leave them with no more benefit than a little social satisfaction.

It may be there are too many services so that it is impossible for the minister, upon whom all the burden of work of the parish in its many modern details falls, to prepare sufficiently in spirit, mind, and body for them. It would seem well, therefore, for the services to be reduced in number to only those into which a whole-souled and whole-bodied inspiration could be infused.

Some of the services themselves might be devoted, in the discursive part at least, to healing and health

themes. A few timely subjects connected with a religious psychotherapy might be presented from time to time. A vestry service might be conducted some week night for a period of a few months, when short talks by persons capable of presenting the subject from different aspects might be made. Requests for prayer for those in bonds might be made and prayer offered. At times, under careful supervision, testimonies of restoration to health might be permitted.

All such suggestions, however, are of minor importance compared with the regular services which are sustained year in and year out for the acknowledged purpose of divine worship. All such services should be healing and healthful. Many points in a system of religious psychotherapy may be presented in a minister's discourses in a subsidiary way that will instruct the people in better ways of thinking and in living, but best of all will be the spiritual themes, presented with the force and fervor of deep spiritual conviction, with a recognition of the constituent values, each having its introduction in due time in the discourse.

The æsthetic features of the service should be well looked after, those in charge of the service having well in mind just what form or standard will best appeal to the people and at the same time be educative of higher standards. To these features belong the church edifice, its interior decoration, its furnishings both of necessary and special sort, music and responses, vestments and processionals where favored; special exercises and special days; but, of perhaps most importance, the attitude and demeanor of all who take part in the service from the minister or priest, through the musical ministrants, down to the humblest worshiper.

Let goodness be recognized as that consensus of good thought and conduct fed by a thousand streams of sober, righteous, and godly living through the week in the lives of all the people, and which breaks forth in the church services from happy lives, gladsome voices, benevolent hearts, and liberal hands for all the causes which make for the establishment of the Kingdom of God on earth. Let six days be spent in doing good and the Sabbath, particularly the hours of worship, be spent in thankful review of such privileges and a fresh yielding to the claims of goodness which the Father of spirits makes upon all his children. Let the minister himself so live through the week before and behind his people that they may know his thorough genuineness and sincerity as a good servant and minister of Jesus Christ. Let these things have their place as only the faintest scintillation of the glory of the inexhaustible and unfailing divine goodness, from which all men and indeed all being is ever drawing and without which there could be no being. Let this be brought vividly to the consciousness of all, in the thanksgiving of hymn and prayer, and through many a reference in the meditation of the hour and particularly in the reception of the good gifts brought by him who first descended, then ascended to the right hand of God, who also sends his Spirit into our hearts.

Let truth find expression in the setting forth of him in his fullness in whom dwelleth the fullness of the Godhead bodily and who is the truth, as well as the way and the life. With him as the truth, enthroned in each heart, let there be that truthfulness, honesty, equity, and justice in the life of each as well as in the collective life and work of the church. Let truth

be recognized in the pulpit and pew at the cost of whatever prejudice or custom. Let the truth be guarded against howsoever strong and attractive error that bids so fair and flatteringly for the homage of men. Let the truth in the very bosom of God be made so clear and bright that its corruscations will flash upon the duties of the week, that in the darker places and in the times of the soul's fiercest temptations to betray it, it may still show the way, and help and encourage to keep the way, since truth's heart is warm and its influence and support sympathetic.

There is a tendency to underrate the importance of the Church's services and to call her to a greater activity in the redress of moral and social evils. There is a danger on the part of the Church in making too much of these services as ends. Oliver Lodge, in his *Man and the Universe*, page 150, says: —

"The church was not founded by temple services nor will it grow in that way. An exceptional forty days for the strengthening of the soul and invigoration or insurance of its dominion over the body must be wholesome and right; and other times of seclusion, as means to ends, are more than justified; but it is as means to an end that they should be regarded, and the end is nothing less than the reform of social abuses and the rescue of humanity from the damning conditions of hopeless and degrading squalor.

"The kind of society which allows its children to be befouled and degraded and brought up in an atmosphere of crime is the kind of society that is likely to be dealt with by a millstone and a rope. If it uses its fresh human material as manure, it may flourish in a rank way, it may shoot up a coarse and luxuriant growth, it may yield a crop of millionaires; but some kinds of fruit are too unwholesome for rational cultivation;

some crops are of little use except as fuel; there are trees which must be hewn down and cast into the fire."

But it is between a false underrating and a false way of overrating the value of the Church services that the truth lies. Any system of healing adapted and exploited by the church without a due conception of what the Church service should be or that should aim to make the whole service and every service nominally a healing and health service, must sooner or later fail, as it would certainly deserve to fail, because it would fail in a proportionate recognition of all the values that must be accounted for in the religious life. But if there is some such conception of the end of such services as the one we have suggested here, there is bound to follow, even accompany it, healing and health in no little amount and in not a few instances.

C. R. Brown, in *Faith and Health*, page 229, says: —

"The very worship and service of the church can be made, and ought to be made, a means of health. It can be used to develop interior courage and high resolve. It can be made an opportunity for the influx of that large supply of vitality from the great reservoir of spiritual energy so that as the day so shall our strength be — the presence of energy from within meeting and balancing the pressure of obligation from without. It is a well-known fact that certain emotions have an expansive and liberating, as well as a steadying and strengthening, effect upon the entire body. Every one has had these experiences when participating in some nobly conducted religious service. It is for the church, by the whole appeal of its worship and instruction, by its power in moral renewal and in spiritual uplift to steadily induce those states of feeling and those attitudes of soul which thus make for health."

Brown truthfully suggests that a religious service exclusively for the sick might suggest too many things for the suggestible. It might kill as well as cure. It would likely develop an epidemic of nervous troubles. It is objectionable because it is one agency in the therapeutic cornucopia which is in danger of overemphasis.

So of the very first importance in a practical carrying out of a religious psychotherapy by the Church is the improvement of the regular Church services, that they may be made more vitally inspiring and helpful, and, as a consequence, more healing and healthful. Methods and devices for healing introduced into the Church work without first attending to this will probably do more harm than good to the cause of the general health.

2. It should be so arranged that the minister should be sought for consultation and help.

In order to render this help, he must have the equipment. If he has not the equipment, the people will not have confidence in him. And what, may we ask, is this equipment?

It is not, in the first place, a knowledge of the latest science and the best art of psychotherapy, but it is, as we have suggested before, the standing of a properly and fully accredited Christian minister in whom the people are bound to have confidence as a Christian minister. It is, in the second place, that he should have a working familiarity with the facts of man's moral and spiritual experience, that exercise a healing, wholing effect upon the man, mind and body. And we may, in the third place, say a knowledge of all the facts and principles of the sciences that can assist him in under-

standing the facts of human life, well or sick, so far as he can by industry and assiduity learn them.

With the new knowledge and skill (and the two ought always go together) let him address himself to this work. To the sick he will bring love, hope, and cheer; he will find things in or about the sick to call forth some quiet hints or suggestions that will help the recovery, never presuming to trespass on the physician's ground when there is one in attendance; perhaps considerably free with healing suggestions and health hints, if there is no physician, but never forgetting his ground as a minister of religion.

To those in trouble through disappointment, loss, bereavement of whatever sort, especially by death, he will go to redeem the situation from its gloom. He will have so cultivated the bright and hopeful side of his and others' natures, that he will be able in all such situations to find the light, and point the sorrowing ones to it, to encourage them, to strengthen them to live for the things that remain, for which they may now have, very likely, new opportunity and stronger zest.

For those in the bonds of moral obliquity and perversity there will be a careful look into the cause of such sin or shortcoming, whether the cause is physical or mental; whether individual or social; whether of long or short standing. Many times he may command the whole situation. Sometimes he will know what other helps besides those being employed ought to be called into requisition, and he will be in such close touch with all the remedial agencies in the community where he lives as to know and know definitely what help can be secured. For the average minister there is much aloofness from existing agencies that are working for

human amelioration; but the minister with his religious psychotherapeutic training, on principle, will make it his business to know and come to familiar terms in helping and being helped by all.

He would find very soon in this work that a place was needed, where he could meet those who needed his help in private; where the work of suggestion, sound advice, persuasion, and direction could be carried on; where the patient could feel free from any unfriendly or hostile influence in the usual surroundings; where the minister could have his moral and spiritual psycho-analysis; where there could be perfect freedom between the minister and parishioner; where, if necessary, however, there could be the presence of a third party, man or woman, as the case might be, to redeem any such meeting from ill results, owing to the positive evil designs or the uncontrollable weaknesses of improper persons, whose full acquaintance the minister does not have.

Such a room should neither be a bare one nor too luxurious in its furnishings. There should be mild yet rich colors in walls, carpets or rugs, hangings, pictures, and lights, no bric-a-brac — and all in harmony. Everything conveying an idea or suggestion should be of a noble, lofty type. All extraneous sounds should be prevented as far as possible. Monotonous sounds as the ticking of a clock, the flowing of a miniature fountain, or the low playing of a self-playing musical instrument should be at hand if convenient and used if deemed desirable. A lounge should be provided, on which relaxation from tension, which in cases could not be secured as well in a sitting posture, could be found. All appointments of the room,

without exception, ought to minister to a calm, peaceful, uplifting state of mind. There should be no atmosphere of the occult or mysterious, no puzzling symbols, no suspicion of questionable methods of hypnotism, or undue or improper influence of any kind. The one and only thing in mind in the fitting up, occupancy, and use of such a room is to bring the parishioner in touch with the minister, that they together might approach the throne of all grace, the source of all blessings; in other words, that the human priesthood of the minister might be the means of introducing the parishioner to the divine mediatorship of the eternal priesthood of Jesus Christ glorified, who possesses all power at the right hand of God and who, having ascended, is ever giving good gifts unto men. This source of blessing may be variously expressed (we are not careful how it is expressed), but should be grasped in some thorough apprehension, and we should affirm, since we are now on the ground of the Christian Church, that it must be in connection with the continued offices of Jesus Christ glorified. This truth runs back and roots in the historic reality of the man, Jesus Christ, who was one of our race, who was tempted in all points as we are tempted, whose life we know, whose character we love, whose death we revere, in whose victory over death we glory. It is to all the benefits of his life, death, and life again, which is now after the power of an endless life that we are admitted by his Spirit, whose fullness we are now privileged to possess if we live a life to supremely honor and give constant testimony to him as Lord and Master.

Many details of method and procedure will vary with different ministers according to their acquaintance

with different methods of mental, moral, and physical help, but whatever the method, all will be made to conduce to attain the aim mentioned above. The old and long-employed means of reading and explaining the word of God (the Bible) and prayer will be used in the freest, best sense. The larger meaning and greater assured usefulness of these time-honored means in the light of psychotherapy will be the most important and effective means in the minister's reach and will be most commonly employed. People who seek the minister's help and who long have been accustomed to these means of help will feel them still underneath them, still bearing them up, but now with new power; while those who have never before known their power to heal, make perfectly whole, and sustain, will come to realize their great efficiency in helping at all times, and will be guided to their continued, faithful use by the minister.

For those free from all mental or physical bonds, at least sufficiently free to need no healing help, especially from the physician or minister, the minister will bring his ministrations with all the power and zest, even in an increased degree, that he brings to others. This help will be in the shape of appreciation, encouragement, confidence in their larger usefulness, and plans for extension of work. Evidence abounds in the case of all who handle the psychotherapeutic principles in whatsoever way, as psychologist, physician, minister, or nonprofessional worker, that their practice begets hopefulness, enthusiasm, zeal, and a much larger outlook on life and work. For the minister thus equipped it means much for the enlargement of the work of the Church along all lines of efficiency. The

larger claims upon the Church to-day in the management of the great problems of the reaching and training of the young, more general Bible study and better methods for the same, evangelization, social service, and missions both domestic and foreign, will be met by the working forces in our churches under the leadership of ministers thus equipped. New and improved methods in these various departments of Church activity will be suggested to their fruitful minds and able hands.

The mental and physical health of the individual will be earnestly sought, but for the wider and further purpose of bringing the man or woman so helped into the class of active workers for the Kingdom of God. The restorative work will be kept where Jesus put it — where the state or any other agency keeps its hospital work. However, it will be truly in operation, this distinctive work of reaching and helping the invalided, but it will be always with a view to take them from their couches and set them in the ranks again or if they have never been in the ranks, never to cease efforts until they are brought there.

3. There will be coöperation on the part of the Church with all existing man-saving agencies together with a union of the divisions of the Church, with the distinct purpose of saving every man and the whole man.

In working along the lines of religious psychotherapy the Church will soon realize her need of securing help from agencies outside her peculiar sphere, from which she now, unfortunately, stands in almost complete isolation, so far as actual coöperation is concerned. Some of these agencies are at work on lines which the Church deemed almost exclusively her own: education, philanthropy, healing.

The scientific knowledge gained by the minister or Christian worker will bring him into sympathetic relationship with educators, charitable organization workers, philanthropic endeavorers, and physicians of whatever description who will be most happy to render him help efficiently and promptly to a degree and in an amount that the Church itself in many cases could not provide.

Here and there are evidences of the realization of such coöperation. The psychotherapeutic work thus far done by minister and physician together, whether in close bonds, as in the Emmanuel Movement, or simply in conference together in individual cases, as Huckel instances, proves the helpfulness of such joint work. We have hinted at a religious psychotherapy which is pretty sure to develop and stand for itself, that will in due time justify its name. We now use the name by sufferance. But even in working itself out and when established as a distinct therapy, it will ever need to be in close touch with a scientific psychotherapy. Its methods of investigation and practice will be on its own ground, but it will always be glad to receive any light which science can bring to it to help to discover its depths and measure its exceeding wide domains.

For the young he will seek help from the school, the children's department of the public library, the playground, boys' and girls' clubs, the Sabbath School, young people's societies, and, in cases, the Juvenile Court and the milder forms of reform institutions.

For the adult he will seek assistance from bureaus of employment, the public library, the Young Men's Christian Association, the Young Women's Christian Association, men's and women's organizations in the

Church, forms of industrial, civic, and social work, and in case of those not immediately reformable, the arm of the state's department of justice.

The divided branches of the Church must be united for this work to do it effectively. Some churches will possess some facilities not possessed by others for this work. Some ministers will have qualifications for service on these lines which are not possessed by others. Churches should join in conference and discuss how the greatest helpfulness could be secured in these spheres of service.

Varying interpretations of the Bible have led to a division of the Church. The application of psychological principles to pedagogy and the scientific study of the child is bringing order out of chaos into our systems of education. In a religious psychotherapy the churches have a common agency and this, with the remolding of other phases of religious work, particularly its pedagogy, will tend to bring the divided cohorts of the Christian Church together. Before the freshly and more widely realized needs of man and the simple and effective ways these can be met by these reconstituted activities, the churches may lay aside their jarring shibboleths and unite to reach, instruct, and build up men, spirit, soul, and body. There need be no contention here, for the book of man's psychophysical organism and his needs will point the way of practical ministration at the hands of the Church.

The denominational church in thus uniting for a wider and more thorough work will perhaps have to surrender some of the exclusiveness of her pride in her peculiar type of piety and in her separate history, redolent with traditions which have become very dear;

but in their place it will gain a healthier, broader-minded and nobler soul passion for helping humanity, that will prove its divine origin and heavenly destiny by making itself fearlessly aggressive for the realization of the Kingdom of Heaven here and now.

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